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THEOLOGICAL SEMINARY

HURRION'S WORKS,

IN

THREE VOLUMES.

VOLUME FIRST.

THE

WHOLE WORKS

OF

THE REV. JOHN HURRION,

LATE MINISTER OF THE GOSPEL IN LONDON;

NOW FIRST COLLECTED;

TO WHICH IS PREFIXED,

THE LIFE OF THE AUTHOR.

IN THREE VOLUMES.

VOL. I.

CONTAINING

I. The LIFE of the AUTHOR.

II. The KNOWLEDGE of CHRIST, and HIM CRUCIFIED, opened and applied in Eight Sermons.

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PRINCETON THEOLOGICAL

SOME ACCOUNT

OF

MR. JOHN HURRION.

In emitting the Labours of any great men into the world, who have distinguished themselves by their valuable productions, it is no uncommon thing, for the satisfaction of the reader, to give some account of the Author.

The Rev. Mr. John Hurrion, Author of the following Sermons, is well known in our neighbouring kingdom, especially in the metropolis thereof, by his valuable and elaborate writings *a*. After being suitably qualified for the work of the holy ministry, by a stock of useful learning, and other ministerial gifts and endowments, he was called forth to labour in the Lord's vineyard; and was first settled in a dissenting meeting-house at Denton, in the county of Norfolk, where he was highly esteemed, and his ministry much countenanced by the Lord. His fame having spread, for being an able and evangelical preacher, and a strenuous defender of the peculiar doctrines of Christianity, he was warmly invited, and got an unanimous call to labour in a church at London, that had greatly flourished for many years, under the ministrations of another eminent dissenting

a Besides the following Sermons, we have his Four Discourses on the interesting point of *Particular Redemption*, in the Lime-street Collection.

divine. Here he was much esteemed and respected, and his labours crowned with success.

On his translation from Denton to London, he soon became an ornament to the dissenters there, and highly honoured by that body. As an evidence of this, he was pitched upon as one of those nine eminent divines, who were made choice of to compose a system of Sermons, in defence of some important doctrines of the Gospel, then not only secretly undermined, but openly impugned, and which were delivered at a public Lecture, erected by some gentlemen for that purpose in Lime-street.

His close and unwearied application to study at last brought bodily indisposition on him, which proved both lingering and painful; and was at last the mean, in the Lord's hand, of making him exchange this mortal life for an infinitely better, on the 31st of December 1731, in the fifty-sixth year of his age.

His death was not only a great loss to the particular flock over which the Holy Ghost had made him overseer; much regretted by his brethren, friends, and intimate acquaintances; but it was looked on as a public loss to the cause of Christianity: And on this mournful occasion, the Rev. Dr. Redgley, one of the dissenting ministers in London, preached his funeral Sermon, on these words, 'He was a burning and a shining light,' which he afterwards printed. In this Sermon, after that learned author had observed in general, that Mr. Hurrion, like John the Baptist, burned with a right zeal for the truths of the gospel, and was a shining example of holiness and integrity, he gives us many strictures of his character; and this he had the best opportunity of doing, as he was both his intimate and cotemporary.

However, the fullest and most particular account, that we have any where seen of our author, is drawn up by the Rev. Mr. Abraham Taylor, a dissenting minister at Deptford, and subjoined to a discourse which he composed on the decease of Mr. Hurrion, from these words, 2 Tim. iv. 7, 8. 'I have fought a good

fight, I have finished my course,' &c. As this discourse is in print, and Mr. Hurrion's character subjoined to the end of it, and addressed to his two sons, the Rev. Messrs. John and Samuel Hurrions, we shall give it in Mr. Taylor's own words, which shall close the account of our author.

"The preceding discourse *a* was occasioned by the death of your late excellent Father; the removal of one who was my true and cordial friend, and under whose pastoral care I formerly was, to my great pleasure; and, I hope, to my advantage; and the consideration, how he had behaved in his day and generation, and how he went off the stage of this troublesome life, turned my thoughts to the scripture, on which it is founded. He had kept his allegiance to Jesus Christ, his God, his Saviour, and his King; faithful had been his warfare, and, without question, accepted of him, in whose service he had laboured, and whose battles he had fought; he has run the race set before him, and has now finished his course with joy, and has received the crown of righteousness, from that supreme Lord, whose honour he was so much concerned for, while he resided in this country of separation. We, for some time, had little reason to expect his continuance long among us; but yet, we cannot but lament the loss of so able and faithful a minister of the New Testament. For my own part, as, of late years, I was so happy as to have the utmost degree of intimacy with him, I could not forbear giving a public testimony of my great esteem for him. I have therefore ventured to send these papers abroad into the world: and to you I would address some account of him, having all reason to think, that as you have engaged in the important work of the ministry, to which your deceased parent was a credit and an honour, so you have embarked in the same good cause, which he had very much at heart, and have embraced the same scheme of divinity, in which he was

a Alluding to his discourse on 2 Tim. iv. 7, 8.

well versed, out of a conviction, that it is not the invention of men, but is indeed founded on the oracles of truth, contained in the scriptures, the only rule of faith and practice.

It is a duty required of us in scripture, to mark the man of integrity, and to behold him who is upright, whose end is peace; we are bound to keep the righteous in continual remembrance: we are to consider the noble cloud of witnesses, who have trod the path to glory before us, that we may follow them, as far as they were followers of Christ; and especially, we must retain in our minds such under whose ministrations we have sat, and who have spoken to us the word of life, whose faith we ought to imitate, fixing our thoughts on the end of their conversation. My worthy friend afforded room for large commendations, and his character was of the higher kind.—I cannot put such a violence on myself, as to forbear giving some account of what I knew of him, though I would be very ready to own my want of abilities, to do justice to so great a man. I may shew my deficiency in talents necessary for giving an exact portrait of him at full length; but I will endeavour to manifest sincerity in speaking of him. I bless God, I know not what it is, to fear the face of any man, so as to be hindered from declaring, what I believe to be true, by the dread or the displeasure of such, whose breath is in their nostrils; and on the other hand, I utterly despise and abhor the meanness of giving flattering titles; and I am glad that, on this subject, there is as little occasion for them, as I have inclination to use them.

He had bright natural parts, a quick apprehension, and a solid way of reflecting upon matters: few could boast of more readiness in thinking, and more prudence; he had a great soul; he had abundance of courage and resolution: these things, which were the gifts of nature, were conspicuous in him; and he being enabled, by divine grace, to improve them, he could make a more considerable figure in practising

the duties becoming a Christian, than others cast in a meaner mould.

He, in his younger years, was brought to a saving knowledge of God, as a reconciled God, in and through Christ; and having experienced the grace of God himself, he thought it his duty, to give himself up to the great work of the ministry, that he might bring others to know those things, which he found to be of the utmost importance. He was sensible, this was a work of labour, and therefore he gave himself up to a course of unwearied study: he was never more delighted, than when he could apply himself to the increase of knowledge, without being interrupted; this desire after improvement continued to the last; and when he was scarce able to go across a room, he could spend many hours in sitting close to things, which required application of mind; and was never seemingly better, than when he thus, as he used to say, enjoyed himself. Having for many years given himself up to this private kind of labour; it was no wonder, that he might be said to be, as he certainly was, a man of learned abilities; though he endeavoured to make all his learning, which was more than some can boast of, who are cried up for their literature, subservient to his theological studies. He carefully and diligently searched the scriptures, and read over, with attention of mind, many bodies of divinity, comparing them with the oracles of truth, on which the honest compilers of them founded them; and he ever had at hand the best commentators on the Bible, to see who most fully reached the mind of the Holy Spirit: among these, he had a particular esteem for that excellent ancient preacher, and expounder of scripture, John of Constantinople, commonly called Chrysostom; and he was pleased with the extracts which were made from him by Theophylact. Having great parts, a true sanctified understanding and judgment, and a disposition to take pains to enquire into the mind of God, he gained a mighty degree of knowledge, as to the truths of the

gospel, and the controversies relating to them. It may be said of him, that he was as judicious and accomplished a divine, as any that has appeared of late years.

He was, in his early years, engaged in private controversy, with relation to Christ's divinity, with a very subtile and cunning adversary, whose natural abilities were far from being contemptible, though his learning was not great, and who was said to be the person who perverted the man *a*, who, it must be owned, was as able a disputer as ever has, in our nation, appeared against the supreme honour of our blessed Lord. He carefully examined the suggestions of him who thought to have brought him over to his opinion, knowing him to be one who was like to be a credit to any party; and though he was but a youth, yet he was enabled to despise the attempts made by a veteran champion, to lessen the glory of the living God. This put him upon studying, with the utmost diligence, the several parts of the controversy relating to the doctrine of the holy and ever-blessed Trinity. I have not known any one better versed in the matter, than he was: and I have heard him often express his thankfulness to God, that he had an opportunity given him, from the before-mentioned person, to make himself master of this controversy, when few in his parts meddled with it; seeing he was to live to see the day, when opposition to this prime article of the Christian faith was to grow common: and he used to say, that whether the Trinity was opposed or no, young divines could not take a better way, to fit themselves for public service, than to be rooted and grounded in this momentous point. When he came, of late years, to engage on this subject, he shewed he had proved his armour, and did not, like a raw soldier, fight with he knew not whom. This may appear from what he has offered, relating to the divinity of Christ, in what he has published:

a Mr. Emlyn.

he did not professedly engage on this head, because so much has been wrote upon it; but he thought there was room still to treat on the Holy Spirit's divinity, more fully than has been done; and it will be seen how well he understood the matter, from his sermons on this subject, which he lived not to print.

When a gentleman of a lively imagination, endeavoured to give clear and bright ideas of the mode, how the three divine persons could be one God, and so not considering the difficulties which might attend such an hypothesis, made the Son and the Spirit to be powers, or properties of the Father, he was presently alarmed at it; and earnestly pressed me to take some notice, of what he looked upon to be an unseasonable and unwary attempt; he having, at that time, neither leisure nor health, to do any thing himself. I was unwilling to engage in the cause: but, as none appeared in the matter, he repeated his solicitations, and urged such reasons, as I could not get over. And though I hereby gained myself many enemies, yet I had the satisfaction, to receive the approbation of those whose judgment I valued most.

The excellent person whom we have lately lost, was very well versed in another point of divinity, which is too generally neglected; and that is the doctrine of the personal union of the divine and human natures, in Christ: he was sensible this is a matter, which is one of the things which lie at the bottom of true Christianity; and he has shewed himself to be a master of this argument, in proving the reality of Christ's body, and of his having a soul of the same kind with others of the human race, in those discourses with which he favoured the world.

He was exceedingly well acquainted with the controversies with the Arminians and Antinomians; and knew how to oppose the first, without weakening men's obligation to duty, and running into the dream of justification from eternity; and how to avoid the frenzies of the latter, without entrenching on the sovereignty of God, or detracting from the glory of

free grace. No one will doubt of his skill in handling the controversy with those, who are for extending the benefits of Christ's death, to such as know him not, who will have opportunity to peruse what he drew up against the notion of universal redemption, when he was between the jaws of death.

It appears from what he has published, that he was a close reasoner, and could, when he set to it, exhaust a subject: his style is natural, unaffected, manly, and free from meanness and lowness; there is in it gravity without dulness, and smartness without frothiness. He was one of excellent talents for the pulpit; he had a strong masculine voice, was free from a disagreeable tone, and a false pathos; and however any, who were prejudiced against him, might speak with contempt of him; such as could like substantial matter, delivered in an unaffected way, must own, that he was an agreeable, as well as judicious preacher.

As to his conversation, he was holy and blameless, and, in all things, acted as one who had experienced the grace of God bringing salvation; you are witnesses how holily he walked; and all that had opportunity to mark his actions, can say, that he lived up to the truth he preached. He was of a noble soul, as to things which relate to honesty and integrity: he could not think with patience on any thing that looked like tricking and shuffling. He therefore was above concealing his sentiments, as to matters of doctrine, for fear of offending others. He desired to be of the party with such, as were for defending the glory of his exalted Lord, for pleading for the sufficiency and freeness of divine grace, for debasing the creature, and for exalting holiness. He hated the low methods some fell in with, that they may gain the title of moderate men; and as he often said, he knew of no interest which was worth pursuing, if, at the same time, a man must be afraid of appearing for the present truth, and in opposition to the heresies which raged in his day.

He was favoured by the Most High with uncommon manifestations of his love; for several years together, he enjoyed high measures of assurance, and so was fitted to encounter the difficulties he met with in the latter part of his life. The calling to mind former experiences strengthened his faith; and though, as he not very long since told me, he had not such high degrees of joy in believing, as he was formerly blessed with; yet he had no cloud upon his mind, he doubted not in the least of his interest in Christ, and found comfort from his upholding him by the right hand of his righteousness. He said, he had lived to see the day, when it was by such as should know better, reckoned folly to appear openly in behalf of the truth; but he declared, that whatever others did, he would, without baulking the cause, serve his Lord; and if this was to be vile, he resolved, as long as he had breath, to be more vile: he added, that he could not but think, that if others had tasted as much of the sweetness of the exalted Redeemer's love, as he had, they would desire to be as open and zealous for his cause, as he aimed to be. However, the best wish he could bestow on all ministers of the gospel, was, that when they came to look death in the face, as he did, they might have as much pleasure as he had, in reflecting on his having kept the faith, and never been ashamed of his master's name and cause. This was some months before his decease, when he did not imagine he should be continued so long as he was.

For some years his health was very much impaired, and an uncommonly unwieldy body, and the prevalence of the dropsy, a faint and cumbersome distemper, made his life very troublesome; yet, under all his bodily uneasiness, his mind was vigorous and active; and none came from him, without wondering at his cheerfulness.

A little before he rested from his labours, he declared, that he had felt more pain than he could express, and that for many years, at particular times:

but he blessed God he could say, however distressed he might be in body, he never once entertained a hard thought of him, or gave way to the least murmuring or repining under his mighty hand. And a few days before his faith was turned into sight, and his hope was lost in enjoyment, he desired to be regarded as a dying man, when he said, he had always found sweetness in the doctrines he had publicly defended, and now he gathered greater sweetness from them, if possible, than ever he had done. Thus he at death set his seal to the glorious gospel, which he had maintained during life.

He long laboured in the word and doctrine, and serving a church at Denton, in the county of Norfolk, where his ministry was greatly owned and succeeded; and it is hard to say, whether his people loved, or honoured him most: he was esteemed a great blessing by all the dissenters in those parts. His station was very agreeable to himself; and it was not without a great deal of consideration, that he left it, to serve a church in London, which was in distress, by reason of the worthy pastor thereof, being rendered unable to perform any part of the ministerial work. As I was a member of that society, I thought he was a very fit man to succeed my friend, who was laid aside. I was glad, when he had an unanimous call, and I had the chief hand in persuading him to accept it.

The church to which he was invited had for several years greatly flourished, and had been very happy in an excellent pastor, the late Rev. Mr. John Nisbett. When he who last rested from his labours, left that society, over which he had presided with great faithfulness and prudence, he did it in the most handsome manner: he did not rend himself from his flock, as it is too common for ministers to do, when they have determined within themselves to remove; but he was dismissed from them, with the fullest testimonies of their esteem and good will: and their re-

spect for him did not lessen, by their being deprived of the benefit of his ministerial labours.

Whilst he was in the country, he was a very great recluse, he gave himself up to a course of hard study; by which means he became a ready scribe, well instructed in the things pertaining to the kingdom of heaven: but his labouring thus abundantly, confining himself to a very spare diet, and using no exercise, together with a very severe fever, from which none expected he would have recovered, laid the foundation for that languid and uneasy distemper, of which he died. His constitution was broken before he came to London, and since he settled there, he grew worse as to his health; and when he was able to engage in his public work, he went through it with great difficulty, many times, as he said, with more bodily uneasiness than words could express.—The vigour of his mind was not impaired, for, when he had the least ease, he applied himself to his studies as closely as ever, and took great pains to compose what he delivered: his thirst after learning continued; and what time he had to spare, he chiefly employed, in reading the divines of the ancient church, which he was satisfied none could despise, but they who are not conversant with them. It was a great unhappiness to him that his frequent illness, and his unwieldy habit of body, rendered him unable to go among his people, and uncapable of receiving visits at many times. This was what he could not help, and he would have been very glad it had been otherwise: therefore common humanity, without Christian love, might have made allowances for bodily indispositions. He, a considerable time since, was almost come to a resolution, to give up his charge; when he opened his mind to me, I with some difficulty, brought him not to think of any such thing, for I was not out of hopes, that he might, by the use of proper means, have attained a better measure of health. For the two last years of his life, he was very much inclined to have retired, but he could never see his way entire-

ly clear; besides, he apprehended it would not be long, before the chief shepherd would be pleased to grant him a discharge from all service here below.

When he preached occasionally about the city, his ministry was as acceptable, as that of any I have known of late: he had a testimony in the conscience of all, who had a true relish of the glorious doctrines of the gospel. It is no wonder then, that he should be chosen to bear a part in an ancient and honourable lecture in the city. He filled up the post in it, as well as any who have of late been preachers there. And it was a benefit to the church of God in general, that he was placed in that station; for it gave him an opportunity to compose and publish several sermons, which may, it is to be hoped, be of great use, to establish thoughtful and pious Christians, in some important truths, when all that heard them delivered, as well as he that preached them, are gone off the stage of life, and are gathered with their fathers.

As my good friend had, for a great while, the sentence of death within himself, so all who conversed with him, were sensible they were not to look for his continuance any considerable time; and we enjoyed him longer than we expected. However, we cannot but reckon his death a great loss to us all, who are friends to the doctrines which he had at heart: we are deprived of one who was a wise, a prudent, a learned, and an able advocate, for the truth as it is in Jesus, and if his loss is considerable to us, who were his companions in the work of the Lord, it must be great to you, who have newly entered on the great calling in which he was employed. I can sympathize with you; for as you are deprived of a good and wise father, I have lost a faithful, useful, and judicious friend. Though I could have been exceeding glad, had it been the will of God, to have had him longer continued here; yet I would, with a great deal of pleasure, think, how he, whom I highly valued, whilst on earth, has found death to be an exceeding gain. He is now no more vexed with the

ingratitude of men; he is now out of the reach of their undeserved contempt; he is now no longer clogged with a cumbersome load of frail diseased flesh; but he is free from all lets and impediments in the world of spirits; he now, in the country of vision, beholds in righteousness the face of the living and exalted Redeemer, whose visitations often made him glad, whose battles he had fought, and to whom he had kept his allegiance, as long as he had his abode in these tents of separation: he now, in the company of angels and archangels, sings the high praises of that mighty Saviour, for whose supreme deity, true humanity, and infinite merit he had pleaded; and whose resurrection, ascension, session at the right hand of the Father, and coming to judge the world, he had so well described and proved, from the oracles of truth, while he was a faithful soldier to him here below.

As you are the immediate descendants of my friend who is now in glory, you may be assured you have my best wishes, especially since you have engaged in the great work of preaching the everlasting gospel. Permit me then, to press and exhort you, to be followers of him, who was a follower of Christ; be constant in your studies; search the scriptures, and regard nothing as a divine truth, which you find to have no foundation there. Your worthy Father, though dead, now speaks; and his works will praise him in the gates, as long as there are any left, who are wise enough, to value sound divinity, strong sense, and good language, meeting together in the same writings. I can wish nothing better for you, and myself, than that we may follow those, who have been our fathers after the flesh, in faith, holiness, and patience, and that we may finish our course with as much joy and comfort, as they did. This is the sincere prayer of, GENTLEMEN,

Your affectionate brother,

AB. TAYLOR.

DEPTFORD,
Feb. 2d, 1731-32.

THE same Gentleman, writing to Dr. Thomas Redgley, concerning Mr. HURRION'S death, gives the following short, though beautiful character of him and his writings:—"The death of our common Friend," says he, "whom I am satisfied we both valued, may very "justly have applied to him, in some measure, the "character which our Blessed LORD gave to John the "Baptist, in that scripture, on which you insisted, in "the discourse you preached and published on our "Reverend Brother's decease,—That *he was a burn-* "*ing and a shining light.* He, indeed, burned with a "fervent zeal for the truths of God, and was a shin-"ing example of piety and uprightness. From what "I know of him, I have reason to conclude, that he "was an able, learned, judicious, and well-accom-"plished divine;—he kept firm his allegiance to his "glorious Master, JESUS CHRIST, pled his cause with "intrepidity, and honourably finished the Christian "course."

And after giving an account of the different manuscripts he had in his hand of our Author, preparing for the Public, he says,—"I shall count it an ho-"nour to be instrumental in handing to the Public "such elaborate discourses,—so valuable for sound "evangelical divinity,—so full of strong sense, solid "argument, and good language. The subjects he "made choice of, were of the utmost importance; "his views and sentiments were just and scriptural; "and his manner of handling them, plain and fami-"liar, calculated both to profit and to please. And I "can scarce bestow a better wish upon the Christian "world, than that the great Shepherd of the sheep "would be pleased to raise up many advocates for "the truth, as able, as judicious, and as honest, as "this burning and shining light was,—whose death "we cannot but lament, and whose example we should "desire to follow, as he was a faithful follower of "Christ."

TO THE

GENTLEMEN, MERCHANTS, AND OTHERS,

WHO SUPPORT AND ATTEND THE LECTURE AT PINNER'S HALL.

GENTLEMEN,

THESE Sermons, the first fruits of my ministry, in your ancient and public lecture, are now, with all respect, presented to your view, and devoted to your use and service. As they were delivered in your hearing, and received with some approbation, and, I hope, advantage, I could not be at a loss to whom to inscribe them. I heartily wish they had been more adapted to promote the honour of Christ, and your spiritual benefit. If any thing of such a tendency shall be found in them, it is your peculiar right; and I thought myself obliged, to take this opportunity of making a public acknowledgment of the undeserved respect you have shewed me, in calling me, with so general a consent, to a station of such extensive service; and I gladly embrace this occasion of shewing, at least, my desire of being instrumental to promote your faith, holiness, and comfort, that Christ may be magnified by you, in the several churches and congregations to which you belong.

When I entered upon this subject, I had no thought of making these discourses thus public; but have now done it, in compliance with the repeated desires of some of yourselves, of several of my brethren in the ministry, and others, to whose judgment I thought I ought to pay a deference.

The knowledge of Christ, in his person, offices, and sufferings, the subject of the ensuing discourses, is too high and extensive to be comprehended or fully declared, by any one man, and especially by me.

That many others might have treated this glorious subject to better advantage than I have done, I readily allow; but if what I have offered may be blessed of God, from whom is all the increase, to promote his glory, and the salvation of any, even of the lowest rank or capacity, I shall need no other apology for the publication of the ensuing sermons.

They appear in the same method and form in which they were preached, only I have taken the liberty to enlarge some particulars, and add some marginal notes, and heads of application, which the time, and the number of sermons designed, would not allow me to deliver from the pulpit.

The citations from some of the ancients, and others, who have obtained a good report, through faith, are not produced with the least view of setting them upon a level with the scriptures, or of making the dictates of fallible men the grounds of our faith; but as they chiefly relate to the explication of some texts of scripture, or doctrines of faith, and seem to me to be expressed in terms clear and strong, I thought they might be useful, and might give a particular satisfaction to such, who have not time and ability to converse with several of the cited authors, to see the harmony and agreement among the celebrated teachers and guides of the church, in distant and different times and places, who held fast, and contended earnestly for the faith once delivered to the saints.

In pursuing the method in which I proposed to handle the subject, I could not well avoid taking notice of some errors and heresies which have been advanced of old, and of late, in opposition to the person, offices, sufferings, and glory of Christ; which great truths ought to be, and doubtless are, dearer to every faithful minister of Christ, than his reputation, ease, and life.

I hope what I have written, is agreeable to the scriptures, and that if there were occasion, I should be enabled from them to maintain, for the substance the doctrines here delivered. The faults and imper

fections relating to less things, I question not, will require your and other readers' candour.

Those who value reason above revelation, and accuracy more than truth, may, perhaps, despise the following composure; nor can I expect to add any thing to the learned and polite, of a better stamp; but such, I hope, will make favourable allowances for popular discourses, which at least were well designed, and which may be of some use to Christians of the inferior sort, who may receive some light, establishment, and comfort, even from such an attempt as this. God has promised his word shall not return to him void, but shall accomplish the thing whereunto he sends it: which, I hope, will engage the concurrence of your prayers, for a blessing upon this work, with those of the unworthy author, who desires to approve himself,

GENTLEMEN,

Your faithful, and

Most humble Servant,

JOHN HURRION.

PREFACE.

THE doctrine of a *crucified Christ*, is one of the most important and interesting doctrines of Christianity: All the glorious lines of divine truth begin, meet, and center in a crucified Redeemer; and all the parts of gospel doctrine suited to our miseries and wants, and the support and life of our souls, and all our graces, fitly framed together, grow up into a beautiful and holy temple in the Lord.

This doctrine, however, hath met with very different entertainment and success in all ages and periods of the church. The great apostle of the Gentiles tells us, that to some it hath been a *stumbling-block*, and *foolishness*; and to others, the *wisdom of God*, and the *power of God a*. The carnal Jews, who expected the Messias to come in all the power and grandeur of an earthly monarch, to be a great temporal Saviour, to deliver them from the servitude of the Roman yoke, and to advance them to the greatest pitch of temporal dignity and honour, could not think to receive him as their Saviour, who was a *man of sorrows*, who appeared in the *form of a servant*, and who was at last *crucified in weakness*. The self-conceited Greeks, who sought after wisdom, and had high pretensions to clear ideas, strong faculties, the power of reasoning, and who could make learned inquisitions into the nature of things, looked upon the important doctrine of Christ crucified, to be nothing but *foolishness*. There was nothing more ab-

a 1 Cor. i. 23, 24.

surd, in their view, than to expect that life should spring out of death, and blessedness from a curse; that he should be the Saviour of the world, who was conquered and crucified by so small a part of it; that he should appease the wrath of God for others, who so evidently died under it himself: and thus professing themselves to be wise, in rejecting a crucified Christ, who is the wisdom of God in a mystery, and the Prince of life, they became the most arrant fools; and therefore fell into the pit of everlasting perdition, and perished for ever.

But though a crucified Christ, and the doctrine of the cross, was thus contemned of old by the Jews and Greeks; the one requiring a sign, and the other seeking after wisdom, and may be still despised by the loose and profane; yet it has, and still meets with a quite other reception from the saved ones, those who are effectually called by his grace; for, to them CHRIST CRUCIFIED is the *wisdom of God*, and the *power of God:* and he is so, in an eminent manner, as the subject recipient thereof, having all power in heaven and earth lodged in his hand, and all the treasures of wisdom and knowledge hid in him *a*.

This delightful doctrine, of Christ crucified, was the main subject of all the apostles' preaching; *We preach Christ crucified b.* The apostle Paul gave it the precedence, as the leading doctrine which he had received from Christ himself *c*: and it was the principal doctrine which he himself *gloried in d.* And doubtless it will be the grand theme of every faithful and evangelical minister of Christ, to join issue with the apostle in saying, *I determine to know nothing, save Jesus Christ and him crucified e.*

By no author, that we know of, is this important doctrine, of a crucified Christ, handled with more accuracy, perspicuity, and fulness, than by Mr. HUR-

a Mat. xxviii. 18.—John xvii. 2.—Col. ii. 3.
b 1 Cor. i. 23. *c* 1 Cor. xv. 1, 2, 3. *d* Gal. vi. 14.
e 1 Cor. ii. 2.

RION. It is with great propriety that he observes, that upon this cardinal doctrine of Christ crucified, all the other articles of the Christian system are founded. "If Christ's death and sufferings," says he, "were to be excluded, the whole frame of the gospel salvation would be broken in pieces, and the several parts become disconcerted and inconsistent with one another. Take away this, and what becomes of *election*, which is through the *sprinkling of the blood of Jesus a*?—How could *justice* be satisfied, if Christ's atoning sacrifice were awanting? And if there be no satisfaction, there can be no remission, and consequently no salvation.—Of what advantage would the *covenant of grace*, and the promises of it be, if that blood were never shed which confirms them, and upon the shedding of which they all depend *b*? What had become of Christ's *seed* and his portion, if he hand made no *offering for sin*, if he had not *poured out his soul to death c*?—On what account could the *Holy Spirit* have been given, to fit men for heaven, if Christ, by his blood, had not *removed the curse*, and *obtained eternal redemption for us d*?—What joy in God, what peace in ourselves, what rejoicing in Christ, what hope of glory could we have had, if Christ had not *put away sin by the sacrifice of himself e*?—In short, take away a crucified Christ, election would be fruitless; redemption a nullity; justification and adoption but a fancy; yea, the whole gospel but a mere fable."

Our author moreover observes, that as all the great and glorious lines of divine truth center in a crucified Christ, and all the parts of gospel doctrine unite in him; so all our graces and comfort are concerned in the knowledge of Christ and him crucified. By exercise upon this object, says he, faith lives and grows strong; love feels the attractive power, and breaks out into a flame; repentance flows, with all

a 1 Pet. i. 1. *b* Isa. liii. 10. *c* Isa. liii. 10, 12.
d Gal. iii. 13.—Heb. ix. 12. *e* Heb. ix. 26.

its springs, from a heart melted in the views of a dying Saviour; mortification advances under the power of the cross; hope, with longing eyes and earnest desire, springing up with Christ from the dead, pleaseth herself with the prospect of seeing the Lamb, as it had been slain, and being for ever with the Lord; and holy joy breaks forth in that song, *Worthy is the Lamb that was slain, to receive power, and riches, &c.*

In Christ crucified, our author observes, we have the clearest discovery of the evil of sin; the misery of sinners; the holiness, justice, and faithfulness of God, consistent with his love to men; the grace and merit of Christ; the purchase and security of eternal life.

Mr. Hurrion was not singular in his elevated sentiments on this important doctrine of a crucified Christ; it has been the revived and approved doctrine of the Protestant church in every period thereof. It was the darling theme of the primitive fathers and Christians, as our author has shewn in the following discourses, by many quotations from them; and will be the delightful topic of every faithful minister. "By this medium," (viz. of a crucified Christ) says one of them, "all the rights of the divine attributes are preserved in their harmony; goodness appears inexhaustible, sin formidable, and the divine government venerable; the punishment of the sinner is translated on the substitute, that the merits of the substitute may, according to divine order, be made over to the sinner; and so justice boils against the rebellion, and the bowels of mercy yearn towards the rebel; the designs of mercy are accomplished, and the lustre of holiness preserved; the riches of grace displayed, and the sceptre of justice reverenced; the honour of the lawgiver, and the equity of the law asserted; his wrath appeased, and the dreadful sentence suspended; his right of government vindicated; sin disgraced, and pardon dispensed; the law preserved from contempt, and the creature not tempted to rebel."

The importance of Christ's sufferings, and of our knowledge of him as crucified, is clearly pointed out to us, in the great regard paid thereto, under the Old as well as the New Testament, in a variety of instances. The Spirit of Christ, in the prophets, testified beforehand, *the sufferings of Christ a.*—All the prophets spake of them, and some of them, rather as things they had seen, than as things future, and foretold so long beforehand *b.* The types, shadows, sacrifices, and sacraments, under the law, all pointed out a crucified Christ, and were a *shadow of good things to come c.* Our Saviour himself, before he suffered, often took occasion to speak of that event to his disciples, to shew what a value he did, and we ought to put upon his sufferings *d.* And just as he was entering upon them, he appointed a standing memorial of his death and sufferings *e*, to be continued in the church, to the end of the world; and this he did, in regard of their weight and importance. The duration, as well as the institution of this representation of Christ's death, discovers how much we are concerned to know Christ as crucified.

a 1 Pet. i. 11.

b Psal. xxii. 1, 7, 8, 16, 18.—xvi. 10.—lxix. 7, 8, 9, 11, 12, 20, 21.—Isa. liii. 5, 7, 8, 9, 12.—Zech. xi. 12.—xii. 10.

c Heb. x. 1, &c.

d Mat. xvi. 21.—xvii. 22.—Mark ix. 12.—Luke ix. 22.—xvii. 25.

e Luke xxii. 19, 20.

OF

CHRIST CRUCIFIED.

SERMON I.

PREACHED JUNE 21st, 1726.

1 Cor. ii. 2.—*I determined not to know any thing among you, save Jesus Christ and him crucified.*

This glorious doctrine of a *crucified* Christ, which so much filled the apostle's heart, sermons, and writings *a*, deserves our best regards. Whilst to some it is a *stumbling-block*, and to others *foolishness*, may it be to us, *the wisdom of God*, and *the power of God!* But he that will be wise, must become a fool, that he may be wise; he must receive the kingdom of God, as a *little child b*, without disputing, and upon trust, from his heavenly Father; for such as follow Christ, must deny themselves, and learn of him, who is meek, and lowly of heart.

The apostle had declared it to be the will of God that 'no flesh should glory in his presence,' but that he 'who glorieth should glory in the Lord *c*.' In conformity hereto, he says, in the verse preceding my text, 'And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring to you the testimony of God *d*.' It was his aim so to preach, as might save the people's souls,

a 1 Cor. i. 23, 24.
b Mark x. 15.
c 1 Cor. xxix. 31.
d 1 Cor. ii. 1.

rather than satisfy their curiosity; he was acquainted with the writings of the philosophers and poets, and was a thorough master of the Jewish learning; but laying aside the ornaments of oratory, and fine notions of philosophy, and avoiding the enticing words of man's wisdom, he determined with great plainness of speech, to set forth CHRIST, and *him crucified;* being apprised of the excellency of his subject, and trusting to the infinite power and grace of the holy Spirit, to crown his doctrine with success; of which he had *great experience a.*

It was the will of the all-wise God, that the gospel should be preached and propagated, without the aid of human eloquence, that so the truth might appear, in its own native beauty and glory, commending itself to every man's conscience, in the light and power of the Holy Ghost. The apostle, therefore, as a faithful servant, made it his business, not to *preach himself b,* but *Christ* in a plain familiar way; avoiding what was mean and indecent, on the one hand, and the pompous style of false teachers, on the other: he well knew that the hearts and affections of the hearers were to be gained, and renewed by the power and grace of Christ, and not by the art and address of the preacher.

The saints at Corinth, and parts adjacent, were *enriched in all utterance,* and *all knowledge c;* the testimony of Christ was confirmed in them; so that they came behind in no gift, waiting for the coming of our Lord Jesus Christ: and yet the apostle did not think it improper to make the plain preaching of a crucified Christ his chief concern among them, as he says in the text, 'For I determined, not to know any thing among you, save Jesus Christ, and him crucified.' The apostle's resolution, not to know any thing among them, save Christ, must not be taken absolutely, and in the strictest sense; for, even in this epistle, he writes of many other things; but what he intends by the expression is, that

a Acts ix. 20, 21, 22. *b* 2 Cor. v. 4. *c* 1 Cor. i. 5, 6, 7.

Christ, and him crucified, should be the main subject of his meditations and preaching among them.

To know, here signifies, not barely to know, but also to *make known a*, as appears from the context; where the apostle speaks of knowing Christ among them, and declaring to them the testimony of God; *i. e.* making Christ known to them. This indeed necessarily implies, that the apostle himself knew Christ; God had revealed his Son in him. He is very unfit to preach Christ to others, who is himself ignorant of him *b*; for this end Christ revealed himself to Paul, that he might be qualified to preach him among the heathen. But, farther, *to know*, sometimes signifies to *respect* and *love;* 'We beseech you, brethren, know them that labour among you, and are over you in the Lord, and esteem them highly, in love, for their works' sake *c*.' If we take in this signification of the word, it will render the sense of my text more ample, beautiful, and strong: for then we may apprehend the apostle saying, upon mature deliberation, I resolved to study, know, and make known, nothing so much as Christ, and him crucified, excited hereto by a high esteem of Christ, and a fervent affection to him *d*; for I count not my life dear to me, so I may finish my ministry, to testify the gospel of the grace of God.

The object of this knowledge, spoken of in my text, is Jesus Christ, and *him crucified;* the Son of God, and the Son of man, anointed to save lost sinners, by suffering and dying for them. The crucifixion of Christ has particular notice taken of it, as that which was most proper for him to preach, and them to hear. The Son of God, in all the glories of his divine nature, may be a delightful object to the holy angels; but to sinners he could be only terrible, as appearing in the 'brightness of the Father's glory *e*,' if

a Εἰδέναι. *b* Gal. i. 16.

c 1 Thess. v. 12, 13.—Ἐρωτῶμεν δὲ ὑμᾶς, Ἀδελφοί, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν. *d* Acts xx. 24. *e* Heb. i. 3.

he had not also revealed himself, as purging our sins by himself. It was necessary for the apostle, as a minister of Christ, to remove the offence of the cross, and make it appear, that from Christ's sufferings arises glory to God in the highest, as well as the greatest joy and happiness to man.

The law had a 'shadow of these good things *a*,' but yet not the very image of them; Christ was not then come, nor so clearly revealed, as he was after his death, in the preaching of the apostles, wherein he was 'evidently set forth as crucified *b*.' The Sun of righteousness was formerly veiled, and hid, as the natural sun, in a dark and cloudy day; but in the gospel-day, the shadows fled away, and Christ appeared, as the sun in a clear sky, in brightness and glory, and 'with open face, we behold the glory *c*.' Christ and his cross now appeared glorious: the apostle had good reason to place his chief delight and honour, in knowing, and making them known. He does not content himself with saying, to know nothing save Christ crucified; but he speaks in the strongest terms, CHRIST, and *him crucified*. The addition of the pronoun Τοῦτον, *him*, signifies, that he considered Christ's sufferings, in their near relation to his person and office; upon which indeed their dignity and worth depend, as may be shewn hereafter. Excellent is the gloss of the judicious Calvin, upon my text *d*; "This is a glorious "passage, from whence we learn, what faithful ministers "ought to teach, and what we ought to employ our whole "lives to learn, esteeming all things but dross and dung in "comparison of it." There are three things in my text, which, in the apostle's order, may be more distinctly considered.

a Heb. x. 1. *b* Gal. iii. 4. *c* 2 Cor. xiii. 18.

d Pulcher locus, und intelligimus, et quid docere debeant fideles ministri, et quid nobis discendum sit, tota vita, et præ quo nihil non pro stercore habendum. Calv. in 1 Cor. ii. 2.

I. The *knowledge* here spoken of.

II. The *object* of it, or the person known, CHRIST.

III. The special *light* in which Christ is set and represented, as CRUCIFIED.

I. The first thing to be considered is this *knowledge* as it includes the internal manifestation of Christ, in the soul, and the external revelation, or making him known to others. We may consider this knowledge as it is internal, in the soul of every true Christian; and here the necessity, nature, excellence, and usefulness of this knowledge deserve our notice.

The *necessity* of this knowledge appears from the miserable lost condition of those to whom the gospel is *hid a;* such as do not see the Son, cannot believe on him; and such as do not believe on him *b*, cannot be saved by him: such as do not know Christ, cannot love him, and such as do not love him are under a dreadful curse *c*; eternal life is inseparably connected with the knowledge of God and Christ *d*; and therefore eternal death is the necessary consequence of ignorance of them. The apostle's resolution, to know nothing save Christ and him crucified, may well be supposed, to arise from a clear conviction of the necessity, as well as of the excellence of this knowledge.

This also may be inferred, from its being a necessary medium of our knowing and enjoying God. The Gentiles are said 'not to know God *e*,' because they did not know Christ, in whom God is reconciling the world to himself: God gives us the knowledge of his glory, 'in the face of Jesus Christ *f*; such therefore who are destitute of the knowledge of Christ, cannot know the glory of God, or that which he counts his greatest glory, viz. the glory of his grace and love, in our reconciliation and salvation. 'No man knows

a 2 Cor. iv. 3. *b* Mark xvi. 16. *c* 1 Cor. xvi. 22.
d John xvii. 3. *e* 1 Thess. i. 5.—2 Cor. v. 19.
f 2 Cor. iv. 6.

the Father, save the Son, and he to whomsoever the Son will reveal him *a*.' The Gentile world, when they knew God, (*viz.* what they could discern, by the light of nature, without the Sun of righteousness;) they glorified him not as God, and their foolish hearts were darkened; all their devotions to him were to an *unknown God b*.

How needful then was it for Christ to reveal the Father? and how necessary is our knowledge of Christ, to our knowledge of the Father? 'He that hath seen the Son, hath seen the Father also; and he that hath not seen the Son, hath not seen the Father *c*.' God the Father hath more clearly revealed himself, in the person, doctrine, and works of Christ, than in all the other discoveries which he hath made of himself on earth; and therefore such as know the Son best, know the Father.

The world by wisdom knew not God, after four thousand years' fruitless inquiry; God therefore saw it necessary to give us the knowledge of himself in the face of Jesus Christ *d*.

He is the 'image of the invisible God,' the 'express image of his person *e*;' and therefore God reveals himself in Christ; and it is only in, and through him, that we come savingly to know God; from whence it farther appears how necessary the knowledge of Christ is, in order to our knowledge and enjoyment of God, which is our highest happiness. The knowledge of Christ is necessary, both as to the benefits we receive from him, and the exercise of grace upon him; and our justification is through the knowledge of him. 'By his knowledge shall my righteous servant justify many *f*;' *viz.* not that knowledge which is *in* Christ, but that which we have *of* him. Justifying faith gives a knowledge of Christ; and therefore we are said to be justified by his knowledge, or the knowledge of him. Our sanctifica-

a Mat. ix. 27. *b* Acts xvii. 23. *c* John xiv. 9.
d 2 Cor. iv. 6. *e* Heb. i. 3. *f* Isa. liii. 11.

tion is closely connected with this knowledge; 'but of him are we in Christ Jesus, who is made of God to us wisdom, righteousness, sanctification.' Where Christ is made sanctification, he is made wisdom: He by the Spirit of wisdom makes himself known to the soul. Our eternal life depends upon this knowledge: 'This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent *a*.' Our consummate happiness in another world, is expressed by our 'coming to a perfect man,' and 'the knowledge of the Son of God *b*.' This knowledge is also necessary, for the exercise of grace; faith acts not without it. 'I know whom I believe,' said the apostle *c*; faith cannot trust an unknown person, though it can trust him for an unknown felicity. The man that had been blind, put a very proper question to Christ, exhorting him to believe on the Son of God; viz. 'Who is he, Lord, that I might believe on him *d*:' Christ has joined *seeing the Son* with *believing on him e;* they go together. Spiritual gracious desires and breathings after Christ, depend upon the knowledge of him. 'If thou hadst known the gift of God, and who it is that says to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water *f*.' What is not known, is not desired. Without the knowledge of Christ, there is no veneration or worship of him. Such as see no comeliness in him *g*, despise and reject him; nor is there any true repentance without it; we never mourn kindly for sin *h*, until we look on him whom we have pierced. The knowledge of Christ is necessary *i*, because he is the way, the truth, and the life; no man comes to the Father but by him; and, as he has told us, 'If ye had known me, ye should have known the Father also.' The light and the life by which we come to God, we derive from Christ; and the

a John xvii. 3. *b* Eph. iv. 13. *c* 2 Tim. i. 12.
d John ix. 36. *e* John vi. 40. *f* John iv. 10.
g Isa. liii. 2. *h* Zech. xii. 10. *i* John xiv. 6, 7.

knowledge that we have of God is in Christ, who is his image, and the brightness of his glory.

Having shewed the *necessity* of this knowledge, I shall next inquire into the *nature* of it; this I shall do in some distinct propositions concerning it.

PROP. I. It is not a *carnal, fleshly* knowledge: we do not know Christ in a sensitive way; he is 'taken up out of our sight *a*;' whilst he was on earth, the Jews saw him, and conversed with him; yet they did not know him. 'He was in the world, and the world knew him not *b*.' Christ says, that the 'Jews neither knew the Father nor him *c*:' if they had known him, they would not have 'crucified the Lord of glory *d*.' The apostle, who was so zealous to know Christ, says, 'Henceforth know we him no more after the flesh *e*.' Christ says, 'Blessed are they who have not seen, and yet have believed *f*.' And there are many who having not seen Christ this way, yet 'love him *g*.' From the instances given, it appears, that there may be a gracious knowledge of Christ, where there is no sensitive knowledge of him; and also that there has been a sensitive knowledge of him, without a gracious knowledge of him.

PROP. II. This gracious knowledge of Christ doth not consist in *mere speculation*, such as reason, and external revelation can furnish us with, under the common illuminations of the holy Spirit. The evil spirit said, 'Jesus I know *h*.' The devils believe and tremble, though they cannot love: their capacities are larger, activity greater, time and experience longer, than ours are; therefore it may be reasonably supposed, they have more of this speculative knowledge than we; yet they do not know Christ, in a gracious manner; therefore the gracious knowledge of him is something different, from what ariseth from the use of

a Acts i. 9. *b* John i. 16. *c* John viii. 19.—xvi. 3.
d 1 Cor. ii. 8. *e* 2 Cor. v. 16. *f* John xx. 29.
g 1 Pet. i. 8. *h* Acts xix. 15.

mere reason, and external revelation. Many have had this barren speculative knowledge, who have been shut out of the kingdom *a*. This knowledge is something more than common illumination, such as the holy Spirit works in the mind of many, who perish. We read of some who were 'once enlightened *b*,' and who have 'tasted of the heavenly gift,' who yet it is supposed may fall away; and elsewhere some who have escaped the pollutions of the world through the knowledge of Jesus Christ, are represented as overcome, and turning from the holy commandment, and their latter end is worse than the beginning; and therefore they had not that knowledge of God and Christ, to which eternal life is annexed.

Prop. III. This gracious knowledge is a *real, spiritual revelation*, and discovery of Christ in the soul by the holy Spirit. Thus Paul, when he was converted, had Christ revealed *in* him *c*, and not barely externally revealed *to* him. Knowing the necessity, nature, and excellency of this, he prayed for the Ephesians, that God would grant them, (*viz.* a larger measure) of the 'spirit of wisdom and revelation, in the knowledge of him *d*.' It is the work of that glorious divine person, the holy Spirit, to 'take of the things of Christ, and shew them unto us *e*.' This is 'the unction which we have from the holy One *f*,' from God the holy Spirit. He causes us to *behold the glory of the Lord*, and *changes us into his image g*; Christ says, 'I know my sheep, and am known of mine *h*.' He has no sheep but what know him.

Prop. IV. Though the knowledge be real, yet it is *different* from what it shall be hereafter. On earth it is mediate, we 'see through a glass *i*;' in heaven it is immediate; there the saints see *face to face*. On earth it is imperfect,

a 2 Pet. i. 8. *b* Heb. vi. 4. *c* Gal. i. 16.
d Eph. i. 17. *e* John xvi. 14. *f* 1 John ii. 20.
g 2 Cor. iii. 18. *h* John x. 14. *i* 1 Cor. xiii. 12.

it is through a glass, darkly, and but in part; but in heaven it is perfect, *viz.* as much as our capacities can receive. In the present state, the views are often interrupted, 'Christ stands behind the wall, and looks through the lattice *a*.' Sometimes the Christian sees 'the king in his beauty *b*,' at other times he hides his face, and then he is troubled. But in heaven, the redeemed are 'ever with the Lord, *and* always beholding his glory *c*.' Here we have a sight of Christ only by faith, hereafter the saints shall see him with the eyes of their bodies, as well as the eyes of their minds. Christ's glorified body will be a pleasing object for the fleshly eyes of the saints; 'With these eyes shall I see God,' said Job *d*.' This will be an elevation of sense into an inconceivable glory. Stephen had this part of heaven, here upon earth; 'He saw Jesus, standing on the right hand of God *e*;' but he was then on the borders of that happy state, which all Christians should look and long for, seeing the knowledge of Christ there, so much transcends what we have in this life, not barely as it has now been represented, but abundantly more.

Prop. V. This gracious knowledge may be singled out, and distinguished from other knowledge by its *effects*. I shall here only mention such, as taken either singly, or together, prove the knowledge to be gracious, and such as will be followed with eternal life.

1. Such as *know* Christ, and *trust* in him: they commit their souls to him, and rest and rely upon him, by faith, for life and salvation. 'I know in whom I have believed,' saith the apostle, 'I am persuaded that he is able to keep what I have committed to him against that day *f*.' The Ephesians are another instance of this;—'in whom ye trusted, after that ye heard the word of truth *g*.' Such as graciously know Christ, see merit and grace enough in

a Cant. ii. 9. *b* Cant. iii. 12.
c 1 Thess. iv. 17.—John xvii. 7. *d* Job xix. 25.
e Acts vii. 55, 56. *f* 2 Tim. i. 12. *g* Eph. i. 13.

him, to place a dependence upon, and therefore to give up themselves to him.

2. Such *love* him. It is impossible to know Christ, and not to love him: a soul savingly enlightened, sees him to be 'fairer than all the sons of men, *and* altogether lovely.' The beams of the Sun of righteousness kindle a flame of love in the heart; when the understanding is opened, the heart burns. In this the true Christian's knowledge is distinguished from that of others; they may look and wonder, but only the Christian looks and loves.

The apostle Paul, at his conversion *a*, found love in his heart to Christ, at the same time when he had faith in him; and so do all other Christians, though some may not be sensible of it.

3. This knowledge engageth the person to *obey* Christ. 'Hereby do we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him,' saith the scripture *b*. Faith without works is a *dead faith;* and knowledge without obedience is an empty knowledge; it is a mere lie: nothing but ignorance in God's account. Gracious knowledge reaches the heart, and moulds it to obedience: 'Ye have obeyed from the heart,' saith the apostle to the believing Romans *c*.

4. This knowledge changes the soul into the *image* of Christ. The degrees are different in different persons, but the *truth* of the change is found in all *d*, who savingly know Christ. If any man be renewed in knowledge, it is 'after the image of him that created him *e*.'

5. This knowledge makes the Christian ardently desire an *increase*, yea, the perfection of this knowledge. We may take Paul for an instance.—He knew Christ, at his

a 1 Tim. i. 14. *b* 1 John ii. 3, 4. *c* Rom. vi. 17.
d 2 Cor. iii. 18. *e* Col. iii. 10.

first conversion, and that so as to count those things loss for him, which before had been his gain; but not satisfied with his present measure, he saith, many years after, 'that I may know him *a*;' and aspires to the heavenly vision. 'If by any means I might attain to the resurrection of the dead.' We may safely say, such is the amiableness of the object; as that man never knew Christ, who is satisfied with any measure of knowledge of him, whereto he can reach in this world.

6. This knowledge *humbles* the soul, and *exalts* the Saviour. That knowledge which is only notional, 'puffeth up *b*,' and makes men proud and self-conceited. But a spiritual view of Christ discovers so much glory in him, and vileness in the beholder, as causes him to abhor himself, and to have high thoughts of his Saviour. When the prophet saw the glory of Christ, he was struck with the sense of his own loathsomeness; 'Woe is me, I am undone, I am a man of unclean lips. My eyes have seen the King, the Lord of hosts *c*.' The sun-beams, which shew the glory of that body, where they come, likewise discover the uncleanness of a room, into which they penetrate: in like manner, this spiritual knowledge at once manifests Christ's glory, and the Christian's deformity, and upon comparing the one with the other, he cannot but with Job say, 'Behold, I am vile, what shall I answer? I abhor myself, and repent in dust and ashes *d*.' How unworthy am I of such a Saviour, and how mean and unworthy of his acceptance are my best services!

The next part of my design is to shew the *excellency* of this knowledge, to stir up our gratitude for what we have received, and our zeal to gain more of it. It is this sets the Christian above the flatteries and frowns of the world, arms him against the rage of Satan, and the terrors of death.

a Phil. iii. 10, 11. *b* 1 Cor. viii. 1.
c Isa. vi. 5. *d* Job xlii. 5, 6.

Death has an angel's face to him who knows that his Redeemer lives, and that when he appears, he also shall appear with him in glory. A sight of Christ has made some court death, kiss the stake, and sing in the flames. This knowledge is much despised by men, full of themselves, and strangers to Christ, but the eminent apostle Paul styles it *excellent;* and counts all things but *loss* for the sake of it. This knowledge is the privilege and the delight of the most excellent creatures, *viz.* the saints on earth, and the glorified saints and holy angels in heaven: it is the medium, through which we come to see the most glorious excellencies of God, in the face of Jesus Christ: it is a means of working in us some resemblance and likeness to Christ, in his imitable perfections; which is called a 'being changed into the same image *a*:' it is introductive to the beatific vision, or that state where the saints behold Christ's glory, and see him as he is; for the change into the divine image, by beholding the glory of the Lord, is 'from glory to glory.'—On these, and many other accounts, it is the most excellent knowledge, diligently to be sought, and highly to be valued. For a fallen sinful creature, there is no knowledge like the knowledge of Christ; there is no other knowledge can make him safe and happy without this; and nothing can make them miserable who have it.

According to my first proposal, I am now to consider this knowing of Christ, as it means the making him known to *others*. This is what the apostles and primitive preachers were much engaged in. We may see their heads and hearts were in it; they made it their main concern, and not an accidental business. We are told, that 'daily in the temple, and in every house, they (viz. the apostles) ceased not to teach, and to preach Jesus *b*.' Philip went to Samaria, and preached Christ to them *c*. Paul not only was much engaged

a 2 Cor. iii. 18. *b* Acts v. 42. *c* Acts vii. 5.

in preaching Christ himself, but rejoiced in others doing it though they did it in opposition to him. And there wa sufficient reason for this joy, that Christ was made known seeing the knowledge of him is so necessary, so useful, an excellent, as has been observed; 'in him are all the treasure of wisdom and knowledge.' God most clearly reveals him self in Christ; all our spiritual riches and comforts are lai up in him; and by the knowledge of him, and faith in him we come to see and enjoy him. Take away the knowledg of Christ, and what a dungeon would the world be to th Christian! What a sorrowful miserable creature must h be! It is reported that the people said, "It were bette "the sun should not shine *a*, than that Chrysostom shoul "not preach:" much rather may we say, it were better th sun should not be, than that Christ should not be preache and made known; seeing without him 'men sit in darknes and the shadow of death *b*;' and 'where there is no visio the people perish *c*.'

APPLICATION.

All that I shall further add, at this time, is a short re flection upon the obvious use and improvement which w should all make of this doctrine and example, viz. to esteem study, know, and make known, Christ, and him crucified;— this should be the centre in which all the lines of our con templations should meet. How absurd would it be for Christian, to grow weary of Christ, or make that the mat ter of his present neglect, which is the delightful entertain ment of all the redeemed in heaven, whose business an whose blessedness it is to be with Christ for ever, to be hold his glory. Did the apostle prefer this knowledge be fore all other things; and shall we prefer all, or any othe things to this? Did we know and enjoy Christ more, how active would it make us in his service—how zealous for hi

a Clark in Chrysost. Life. *b* Mat. iv. 16. *c* Prov. xxix. 18.

lory—how impatient of the disgrace, which men, full of hemselves, but empty of Christ, are casting upon him! Did we know him 'as God manifested in the flesh, *and* feel ne power of his resurrection, being made conformable to his eath *a*,' how would it provoke every one of us to say, 'He is my God, and I will exalt him!' And whilst by others e is evil spoken of, by us he would be glorified; and then ne Spirit of God, and of glory, would rest upon us. Paul as a pattern and example to all succeeding ministers, in etermining not to know any thing, save Jesus Christ, and im crucified; and in resolving to glory in nothing, save in ne cross of Christ. If this was to be a fool for Christ's ake, it were well that we were all such; but surely, it ould be rather a disgrace for a minister of Christ to be shamed of his Master, or forget his commission, and leave hrist out of his studies and sermons. Did Augustine *b* row by his beloved Cicero, because he could not find the ame of Christ there? And shall we reckon that a burden, hich Paul counted a favour, to 'preach the unsearchable ches of Christ *c*?'

Finally then, let us all, ministers and people, resolve, rough divine assistance, to know nothing in comparison Christ, and him crucified.

a Phil. iii. 10.

b Et hoc solo in me tanta flagrantia refrigebat, quod nomen Christi n erat ibi; quoniam hoc nomen secundum misericordiam tuam omine, hoc nomen salvatoris mei, filii tui, in ipso adhuc lacte matris, nerum cor meum pie biberat, et alte retinebat.—*Aug. Confess.* lib. 3. p. 4.

c Eph. iii. 8.

SERMON II.

PREACHED JULY 5th, 1726.

1 Cor. ii. 2.—*I determined not to know any thing among you, save Jesus Christ and him crucified.*

In these words, as was formerly observed, three things may be more distinctly taken notice of; the knowledge itself; the object of this knowledge; and the special light in which the object is placed, as *crucified.* The necessity, nature, and excellence of this knowledge, were formerly insisted upon.

The next thing to be considered is, the *object* of this knowledge, or the person known, Jesus Christ; but who shall undertake this work? The majesty and glory of Christ infinitely transcends our highest apprehensions, and best expressions. How should a dim taper be equal to the sun, or our narrow thoughts comprehend him who makes, upholds and comprehends all things; and before whom, all the inhabitants of this world are 'as nothing, less than nothing and vanity? Who hath ascended up into heaven, or descended? Who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name or what is his Son's name, if thou canst tell *a*?' This text *b*, as some think, is applied to Christ in the New

a Prov. xxx. 4.

b Pool's Annot. Dutch Annot. Junius and Trimel. Cartwright in loc.

Habemus etiam apertum et perspicuum testimonium distinctionis personarum, et quod filius Deo patri æqualis, et consubstantialis sit —Lavater in loc.

Quod nomen est ejus, et quod nomen est filii ejus? Horum quo

Testament *a*. The name of the Son of God is here set in equality with that of the Father, and both declared to be alike ineffable. Co-existence, omnipresence, and omnipotence, are equally ascribed to them, (in ascending, descending, gathering the winds, bounding the waters, and establishing all the ends of the earth). But, at the same time, as this unity of nature, power, and perfection, is applied to them, the text asserts a distinct personality: 'What is his name, (viz. the Father's)? and what is his Son's name, (viz. Christ's) if thou canst tell?' Christ himself says, 'No man knoweth the Son, but the Father *b*.' 'Who can by searching find out God? Who can find out the Almighty unto perfection?' But shall we therefore sit down discouraged, and proceed no farther? Is it not eternal life to know Jesus Christ? Are we not commanded to *grow in grace*, and in the knowledge of him? And is there not a promise, 'that the holy Spirit shall receive of the things of Christ, and shew

rum, quæ in extremo commemoravi unum retulit ad patrem; et lterum evidentur ad filium, cum ait, aut quod nomen est filii ejus. ropter cætera quae de filio magis intelliguntur, hoc est, quis ascendit n cœlum et descendit; quod Paulus ita commemorat, qui descendit, ose est, et qui ascendit super omnes cœlos.—Augustin. Epist. 49. T. . (mihi) 203.

Apertissime hic Deo tribuitur filius de quo varia suggeret. Dorshaeus notatu digna. 1. Nomen Dei et filii ejus ab Agure copulari. . Et utrumque pariter esse ineffabile et inexplicabile. 3. Utrique ribuit et co-existentiam, et omnipraesentiam, (per ascensum in cœlum t descensum) et omnipotentiam et creatoriam atque conservatoriam ajestatem. Et 4 Patri et Filio et ὁμοουσίαν tribuit ἀδιάκρισιν (disnctionem personalem.)—Calov. apud Poli Synop. Critic.

——Prov. xxx. 4. "What is his name, or what is his Son's name, thou canst tell?" He was therefore the Son of God, and he was comprehensible even then, before his incarnation.—Dr *Owen* against Biddle. c. 7. p. 177.

a John iii. 13.—Eph. iv. 10. *b* Mat. xi. 27.

them unto us *a*?' Has he not been prayed for, as a 'Spirit of wisdom and revelation in the knowledge of Christ *b*?' And also obtained by *babes c*, because it seemeth good in God's sight?

In obedience to the divine command, and with dependence upon the grace of the Father, and the teachings of the Holy Spirit, let us then pursue our inquiries, concerning the object set before us in the text, *viz.* Jesus Christ. If the representation of him in the bush to Moses *d*, required such veneration and respect; with what holy awe ought we to speak and hear of Christ himself, before whom all the glorious spirits above bow with the most profound reverence! This object is too high, and too holy to be trifled with.

In discoursing upon this head, I shall sum up my thoughts in distinct propositions, which I shall endeavour to explain in their order.

Prop. I. "The doctrine of Christ, God manifested in the flesh, has great *certainty* in it, and yet it is hard to be understood. *Great is the mystery of godliness; God was manifested in the flesh e.*" The reality of this event is here asserted, 'God was manifested in the flesh; the Word was made flesh, and dwelt among us *f*;' 'and sent forth his Son, made of a woman, made under the law *g*.' All therefore, who allow the scripture testimony, cannot modestly call the truth, or reality of Christ's incarnation into question, but of this I shall have occasion to speak more largely hereafter. Christ's assuming our nature was a certain real thing; yet it must be owned, it was a wonderful mystery, that God should be manifested in the flesh. A mystery is a hidden secret thing, which it is hard to penetrate into, or fully to understand. Such is the doctrine of Christ God-man; our understanding is too short to fathom

a John xvi. 14. *b* Eph. i. 16, 17. *c* Mat. xi. 25.
d Exod. iii. 5. *e* 1 Tim. iii. 16. *f* John i. 15.
g Gal. iv. 4.

this great deep; this infinite and glorious object dazzles and overpowers the most piercing apprehension. Christ is 'the brightness of the Father's glory, manifested in the flesh:' but he who shall attempt to comprehend this object, in the narrow bounds of his own reason, will soon find his thoughts confounded, swallowed up, and lost; and whilst he professes to be wise, may be left to manifest his own folly, as a just correction of his pride and arrogance. Could Moses only see his back parts? and do the holy angels, who have so long studied this mystery, in the realms of light, yet desire a-new to look into it? and shall man who cannot comprehend himself, comprehend the great God and Saviour, whose very *love* passeth knowledge? Christ the hidden wisdom of God, in a mystery, is an object too glorious and immense, for us to search out to perfection: We may know him apprehensively, but we can never know him comprehensively. 'It is as high as heaven, what canst thou do: deeper than hell, what canst thou know? the measure thereof is longer than the earth, and broader than the sea *a*.' And can we be so vain, as to pretend to grasp the infinite object within the narrow span of our reason; or to think that even faith itself, which sees but through a glass darkly, should get a full and comprehensive view of him? But though we cannot penetrate into all the deep things of the incarnate God, yet we are bound to believe the incarnation; because God has so plainly told us, that 'the Word was made flesh *b*,' or was made in the likeness of men.

PROP. II. "The words *Jesus Christ*, signify the incarnate God and Saviour; or that person, who, being God, became man to redeem and save us." The name *Jesus* was given to the Messias, to signify the glorious work which he should accomplish, of 'saving his people from their sins *c*.' And lest the Saviour should be taken for a mere man, we

a Job xi. 8, 9. *b* John i. 14.—Phil. ii. 7.
c Mat. i. 22.

are expressly told, that he is 'Immanuel God with us *a*;' God and man, or God in our nature. The Word that was 'with God the Father *b*,' as a distinct person; and was God, of the same essence with the Father, was made flesh, and dwelt among us; that is, became incarnate.—This is that wonderful person, God and man united. The word CHRIST signifies *anointed*. Among the Jews it was customary to anoint priests, and sometimes prophets and kings: our Redeemer was anointed, by the Father, 'to preach glad tidings to the meek *c*;' he was anointed with 'the oil of gladness above his fellows *d*;' God gave him the Spirit without measure. Christ's human nature was filled with, and assisted by the holy Spirit, far above what any other person ever enjoyed *e*. God anointed Jesus of Nazareth, with the Holy Ghost, and with power; he gave him authority and ability for his great work; consecrated, and set him apart, to be prophet, priest, and king.

But here a question may arise: Seeing in Christ there dwelt the fulness of the Godhead bodily, what need was there for him to be thus anointed, with the Holy Ghost and with power? To which it may be answered, that as the Son and Spirit are co-essential, their works *ad extra* are undivided; so that there was a concurrence of the Son and the Spirit in that power wherewith Christ's human nature was anointed: But yet this anointing may be peculiarly ascribed to the Holy Ghost, to shew the validity of Christ's mission. God the Father gave him the highest marks of his approbation, by pouring out his Spirit upon him: he calls him, 'My elect in whom my soul delighteth; I have put my spirit upon him *f*.' God giveth not the Spirit by measure to him. The 'Father loveth the Son *g*;' and this is the reason assigned, in that very text where Christ is said

a Mat. i. 23. *b* John i. 1, 14. *c* Isa. lxi. 1.
d Heb. i. 9. *e* Acts x. 38. *f* Isa. xliii. 2.
g John iii. 34, 35.

to be anointed with the Holy Ghost, and with power; 'for God was with him *a*.' Farther, this anointing may be ascribed to the holy Spirit, to manifest the real distinction among the divine persons in the Trinity; and also the glory of God, the holy Spirit. The distinct personality of the Father is discovered in his act of anointing our Saviour.—The distinct personality of the Son is manifest, in his taking our nature, and dwelling in it.—The distinct personality and glory of the Holy Ghost appears, in all that divine power, wisdom, and grace, which he exerted in, and by the Redeemer, in his conception, at his baptism, in his preaching, miracles, death, resurrection, and ascension.

PROP. III. "From eternity Christ was a *real* and *glorious* person." This, as I apprehend, is signified in those words of his, 'Now, O Father, glorify thou me, with thine own self, with the glory which I had with thee before the world was *b*.' These words, 'the glory which I had with thee before the world was,' denote, that Christ had not only a personal existence, but also a personal glory before the world was. This personal glory of Christ was distinct, but not separate, from that of the Father; it was distinct, for Christ himself had it; and yet not separate, for he had it with the Father, before the world was. This would be strange language, if applied to a divine power, or property, distinguished from, and speaking to God; and still more unintelligible, if applied to the Father, speaking by that power: or then it would be, the Father praying to himself, to glorify himself, with himself, with that glory which he himself had with himself, before the world was. If Christ uttered these words as man only, then it would follow, that the human nature had a glory before the world was, and consequently existed before the world was, from eternity; which is contrary to the whole current of scripture. But

a Acts x. 38. *b* John xvii. 5.

the sense is more easy and clear, if we understand Christ speaking of *himself*, as the second person in the Trinity, *set up from everlasting a*, as Mediator; now praying as Mediator, and high-priest, that the glory of his divine person might be more clearly manifested, and that his human nature, to which he is now actually united, might enjoy all that glory, which from eternity was designed for it *b*.

The glory of his divine person Christ really had from eternity, and could never lose it, or part with it, without ceasing to be God. If then Christ prayed for that glory, the restoration of it can only mean the manifestation of it. As Christ glorified the Father, not by making any additions to his essential glory; but by making known his glorious perfection, counsels, and works: so the divine Logos, the eternal Son of God, might be glorified, by the Father, as manifesting the glory of his person, office, and work, as God-man, Mediator. Christ was from all eternity the glorious God; this glory of his Godhead, by his humiliation was not diminished and lessened, but obscured and hid; and therefore he prayed that he might be received by the Father and openly declared to the world to be the Son of God; or that the glory of his Godhead might shine forth in his per

a Prov. viii. 23.

b He (viz. Christ) had a peculiar glory of his own with the Father before the world was; and this was no other, but that especial exaltation, which he had, when he was set up from everlasting, as the foundation of the counsels of God, for the salvation of the church. In those eternal transactions that were between the Father and Son, with respect unto his incarnation and mediation, or his undertaking to execute and fulfil the eternal counsels of the wisdom and grace of the Father, there was an especial glory which the Son had with him; the glory which he had with the Father before the world was. For the manifestation hereof, he now prays, and that the glory of his goodness, grace, and love, in his peculiar undertaking of the execution of the counsels of God, might be made to appear. Dr. *Owen*, of Christ's person, p. 21.

on as Christ, God-man. If he had not a divine being, how could he have a divine glory before the world *a* ?

The Son, as a divine person, existed from eternity; and, as some think, was from everlasting set up as God-man Mediator *b*.

Chrysostom seems to refer the glory, which Christ prays for, wholly to his human nature *c* ; "He speaks here," says he, "of the incarnation, seeing the human nature was not yet glorified, neither had put on incorruption, nor was ascended to the regal seat. Therefore he doth not say *upon the earth*, viz. glorify me upon the earth) but *with thyself*." But he doth not tell us, how Christ's human nature could properly be said to have had this glory with the Father, before the world was, before it did exist. How could the glory be enjoyed, before the subject of it had a being. And therefore it could not be the glory of his human nature only, which Christ intended. By what has been said, I hope, it may appear, what the glory is, for which Christ prayed; but if that were not known, yet this I think is evident from the text, that from eternity Christ was a real and glorious person, which is the thing I undertook to prove *d*.

a Dr. *Manton* on Christ's eternal existence, p. 86.

b As Christ, since the incarnation, is the Mediator incarnate; so before the incarnation, he was the Mediator to be incarnate; he was designed and accepted, to be Mediator from eternity: 'Jesus Christ, yesterday, and to-day, and for ever,' Heb. xiii. 8.—*Norton's* Orthodox Evangelist, p. 41.

Optat—ut divina majestas, quam semper habuerat, nunc refulcat, in mediatoris persona, et in carne hominis, quam induerat. Ignis locus, quo docemur, Christum minime esse novitium, vel temporalem Deum. Nam si æterna fuit ejus gloria, ipse quoque semper fuit. Adde quod inter ejus et Patris personem manifesta hic distinctio statuitur. Unde colligimus, non modo æternum esse Deum, sed æternum quoque Dei sermonem, ex patre ante secula genitum. —Glossæ ord. in loc.

c Vide *Chrysost.* in loc.

d It is supposed, and, I think, generally allowed, that he who

Our blessed Saviour is also represented, as a glorious person before his incarnation, in these words of the apostle, 'You know the grace of our Lord Jesus Christ, that though

speaks in this text, is a person, distinct from the Father; but what kind of person he is, has been the subject of much debate. The Socinians, who allow Christ no existence before he was conceived in the womb of the Virgin, understand it of a mere human person, desiring now actually to enjoy that glory, which he had in the decree and appointment of God before the world was: but the text speaks nothing of a decree, but of a person, actually possessed of the glory, before the world was. Nor can the words, [τῇ δόξῃ ἣν εἶχον παρὰ σοί] with *the glory which I had with thee*, be properly applied to the decree; they evidently speak of a glory actually enjoyed, before the world was. Believers are said to have a 'building of God, an house not made with hands, eternal in the heavens,' 2 Cor. ii. 5. But it is not said that they had it, before they existed. Grace was 'given in Christ Jesus before the world began,' 2 Tim. i. 9. To *give*, signifies the act of the giver: to *have*, supposes the being and act of the receiver. A deed of gift may be made to a person, before he exists; but the gift, or thing given, cannot be enjoyed by the person, before he exists.

The *Arians*, to avoid the force of this scripture, as a proof of Christ's proper divinity, have advanced the pernicious invention of the pre-existence of Christ's human soul, supposing, that therein he had a glory with the Father, before the world was, and that Christ now prayed, that his whole soul and body might enjoy in heaven, that glory, which, (as they say) his soul had long enjoyed, before his incarnation: but from what text of scripture can they prove the pre-existence of Christ's human soul? Till such proof be produced, it is to be looked upon as a mere human invention, and may be rejected as such. To say, that what is spoken of the *Messias* antecedent to his incarnation, must be understood of his pre-existent human soul, is to beg the question, seeing those attributions might be made to the divine Logos, the Son of God, as Redeemer and Mediator, set up from everlasting.

There are others, who, supposing that the inferior characters cannot be ascribed to the divine Logos, and also to avoid this testimony for his real personality, as God, have revived the ancient imagination of an angelic or super-angelic spirit, created or begotten of God, in

ie was rich, yet for your sakes he became poor *a*.' He vas, from eternity, in the form of God, and had all the iches of the deity in himself. 'Isaiah saw his glory,' and

ome unknown moment of eternity, which is supposed to have been he subject of this glory, before the world was; which glory, being aid aside for a time, he now prays for the restoration of it. This notion may please such, who are fond of human schemes, and clear leas, destitute of scripture proof. But 'to the law, and to the tes-imony, if they speak not according to this word, it is because there s no light in them,' Isa. vii. 20. Therefore till some clear scripture vidence be brought, to support the notion, it may be looked upon, and reated as the fiction of a warm imagination, suited chiefly, whether esigned or not, to weaken the proofs of Christ's deity and personality, s God, drawn from his antemundane existence, operations, and glory. f it should be said, that the inferior characters could not belong to he divine Logos, but as united with a created nature; it may be an-wered, that before that union, they might be applied to him, with egard to what was to be hereafter. In many scriptures things are poken of by way of anticipation: So Christ said in the verse pre-eding that under consideration, 'I have finished the work thou gavest ie to do;' though it was not then actually accomplished. In like nanner, Christ is represented saying, before his incarnation, 'My eart is like wax, it is melted in the midst of my bowels. Thou hast rought me unto the dust of death,' Psal. xxii. 14, 15. If what was roper to a fleshly body, is here ascribed to Christ, so long before he ad one, why might not the characters, proper to Christ's inferior na-ure, be applied to him, before that nature, or any part of it, was as-umed by him? There are two things, which taken together, may nuch help us in understanding the text under consideration:—what he glory was, which Christ had, before the world was; and what he glory is, wherewith he was crowned, after his death. It may be upposed, that the glory which the Father gave him, after his suffer-ngs, was the same glory which he prayed for, so far as consistent vith his own words; 'The glory which I had with thee before the vorld was.'

It was the same person, who was in the form of God, and in the orm of a servant, who was humbled, and highly exalted; could

a 2 Cor. viii. 9.

'spake of him *a*,' of that glory which he had with the Father, before the world was; not the glory of a phantastic super-angelic spirit, which the scripture knows nothing of; but the glory of the Son of God, who was in the 'form of God *b* ;' and being so, was, by the Father, 'set up from everlasting *c*,' as Mediator and Saviour. He was God-

this be a super-angelic spirit? could a creature be in the form of God? that is, true God, as the form of a servant signifies a true or real man: and if it was the divine Logos, who made himself of no reputation, and was afterwards highly exalted; why should it be thought improper, for him to desire the glory, any more than to undergo the abasement? Christ never parted with his essential glory, as God, during his humiliation; nor could there be any additions made to it in his exaltation; but as, in the former case, it was eclipsed and hid; so in the latter, it was more clearly manifested, and made known: 'in that day, (saith Christ, *viz.* after my resurrection) ye shall know that I am in my Father and the Father in me,' John xiv. 20. Among men Christ had in great part concealed his glory: he did not commonly appear in his godlike majesty; his Father mostly treated him on earth as a servant and sufferer: upon his finishing his work on earth, we may suppose him praying to the Father, that he might no longer be treated as an inglorious man, but as his beloved Son, and as God, one with the Father; that in his resurrection, ascension, abode in heaven, and manifestation in the world, he might be attended with those honours and glories, which became the Mediator of the new covenant, and eternal Son of God, full of power, wisdom, grace, and truth, and all divine perfections. This agrees very well with the sense of that eminent divine, Mr. *Charnock*, (Reconcil. p. 265,) that the glory which Christ prayed for, was that of his Father's acceptance of him, and delight in him, as Mediator, which glory he always had with the Father; for as he was *set up from everlasting*, so he was *always the Father's delight*. If these remarks be just, the sense of Christ's words will appear consistent and clear, without supposing him to have had a soul or super-angelic spirit, before the world was; and without referring the glory, which he then had, to the divine decree, as several have done, who deny the real personality of the Word, or divine Logos.

a John xii. 41.—Isa. vi. 1. *b* Phil. ii. 6.
c Prov. viii. 22, 23.

man elect, contracted to human nature, though not then united to it; for he did not, until the fulness of time, take the manhood into union with his divine person. But he bore the personage of God-man, to use Dr. Goodwin's words.

The prophet Isaiah styles him, 'The everlasting Father *a*;' it may be, as taking upon him, from eternity, the character of a Saviour, who should bring many sons to glory. And this was the work, not of a divine property or power, but of a divine person, endowed with understanding and will, and fatherly affection towards those who in time were to be his seed, the travail of his soul, in which he should be satisfied. The prophet Micah speaks of this glorious person, as one whose 'goings forth have been from of old, from everlasting *b*:' personality, and personal operation, are here ascribed to him: and both are eternal, or from everlasting.

Christ himself, who best knew, said, 'No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven *c*.' It was in that nature he descended, in which he was then in heaven, when these words were spoken; and therefore it was not the human nature, which came down from heaven, for that was not then in heaven. It must be then as God, that he came down from heaven, and was then in heaven.

Christ indeed calls himself the Son of man, but affirms that of himself, which could belong to him only as the Son of God; that is, to be in heaven and on earth at the same time. The words, *(the Son of man)* as one of the ancients observes *d*, do not mean the *flesh*, but by the lower substance, he intends his *whole self;* for this is his manner

a Isa. ix. 6. *b* Micah v. 2. *c* John iii. 13.

d Ὑιὸν δὲ ἀνθρώπου, ἐνταῦθα οὐ τὴν σάρκα ἐκάλεσεν, ἀλλ' ἀπὸ τῆς ἐλάττονος οὐσίας, ὅλον ἑαυτὸν, ἵν' ὅπως εἴπω, ὀνόμασε, νῦν, καὶ γὰρ οὕτως εἴθος αὐτοῦ πολλάκις μὲν ἀπὸ τῆς θεότητος, πολλάκις δὲ ἀπὸ τῆς ἀνθρωπότητος, τὸ καλεῖν.—Chrysost. in loc.

to name himself, sometimes from his divinity, sometimes from his humanity *a*. That which is called the commu-

a A late Author, (*vide* Appeal to a *Turk* or *Indian*, p. 141, 142.) understands the last cited scripture, as speaking of the very same being, the self-same intelligent principle, that acted in the body, and conversed with man, that was before in heaven; and appeals to his friend, a *Turk*, or an *Indian*, whether this be not the plain and obvious sense of many of these scripture passages. To serve this hypothesis, he has misrepresented the sacred text, by rendering it, 'No man has ascended up to heaven, but he that came down from heaven, even the Son of man, who was in heaven.' And having cited two or three other texts, with an air of assurance, he says, can any thing be more plain, than it is from these words, that the intelligent principle, that was then in the body, and conversed with them, was not then with the Father, was not then in heaven, and yet had been with the Father in heaven before it came into the world? But these words, which he renders the *Son of man which was in heaven*, ought to be rendered the *Son of man who is in heaven*, as our translators have done, ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ. Thus the same writer useth the expression, *the Son of man who is* ὁ ὤν, *in the bosom of the Father*, John i. 18. and elsewhere, Rev. i. 4, 8.—iv. 8. ὁ ὤν, is rendered, *which is*, in contradiction to ὁ ἦν, *which was*, and ὁ ἐρχόμενος, *which is to come*. Christ being in the body, says, the Son of man is in heaven; our author says, he had been in heaven, but was not then in heaven, when in the body, and when he conversed with these men: but it is no wonder, if he, who has treated the person of Christ with so much injustice, should offer such abuse and violence to his words. The learned Dr. *Wallis* has observed, [letter third, postscript, p. 57.] that ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς, in its full emphasis, is, that Being *over all*, or the supreme Being, *God blessed for ever*. It may be urged, that supposing Christ had a pre-existing soul, before he was incarnate, therein he might properly be said to come down from heaven, and to ascend up into heaven; but with what propriety could it be said, that, as God, he came down, and ascended up into heaven? It may be replied, with the same propriety as God is said to go down to see what was done, at the building of Babel, Gen. xi. 5. and to see the sin of Sodom, Gen. xviii. 21. and to come down to deliver his people out of the hands of the Egyptians, Exod. iii. 8. Ascending and descending, as to local motion, cannot be proper to an omnipresent Being; but where God peculiarly

nication of properties, some seem to dislike, but nothing is more plain in scripture than this, that what belongs to either nature is ascribed to his person; of which I shall have occasion to give divers instances hereafter. This appears from Theophylact to be no novel opinion *a*, and it may be vindicated from exceptions made against it.

Christ says also of himself, 'Then I was by him, as one brought up with him, and I was daily his delight, rejoicing always before him *b*.' Here is the person of the Son from eternity with the Father, and the Father and the Son

works, or manifests himself, there he is said to be. The Son of God is said to come down from heaven, when, in a wonderful manner, he was made flesh, or manifested in the flesh, and to ascend to the presence of God, for us, as our advocate and intercessor. And farther, if it be improper to say, that *the Son of God*, meaning the divine Logos, came down from heaven, with what propriety could Christ say, when on earth, *the Son of man which is in heaven?* how could the same person say, that the only begotten Son, if only a creature, and then on earth, (ὁ ὤν) *is* or *exists*, in the bosom of the Father? Because, as Theophylact has observed, Christ is one hypostasis, in one person, constituted of two natures; therefore all those things which belong to the human nature, are affirmed of the Word, and those things which belong to the Word, are attributed to the man: so in this place, the Son of man is said to descend from heaven, because the hypostasis, the person, is one; moreover, lest, when you hear, that he descended, you should think, that he is not in heaven, he saith, he who *is* in heaven: do not suspect that I am not there, because I have descended: but I am here bodily present, and there I sit with the Father as God.

a Ἀλλ' ἐπεὶ μία ἡ ὑπόστασις ἦγεν ἓν πρόσωπον ἦν ὁ Χριστὸς ἐκ δύο φύσεων σύνθετος, τὰ τῷ ἀνθρώπῳ ὀνόματα λέγονται ἐπὶ τοῦ λόγου, καὶ πάλιν τὰ τοῦ λόγου τῷ ἀνθρώπῳ προσίθενται· ἕτως ἂν κἀνταῦθ' ὁ υἱὸς τοῦ ἀνθρώπου λέγεται κατελθεῖν ἐξ οὐρανοῦ ὡς ἑνός ὄντος τοῦ προσώπου, καὶ μιᾶς τῆς ὑποστάσεως, εἶτα ἵνα μὴ ἀκούσας ὅτι κατέβη, νομίσῃς ὡς καταβὰς οὐκ ἔστι λοιπὸν ἐν οὐρανῷ φησὶν ὁ ὢν ἐν τῷ οὐρανῷ, μὴ γαρ δὲ ἐπειδὴ ἤκουσας ὅτι κατέβη νομίσῃς μὴ εἶναι με καὶ ἐκεῖ, ἀλλὰ κἀνταῦθ' πάρειμι σωματικῶς κακεῖ συγκάθημαι τῷ πατρὶ θεϊκῶς.—Theophylact in loc.

Prov. viii. 20.

mutually delighting in each other. If such things are here affirmed of this wisdom, as can belong to none but a real divine glorious person, with what propriety could it be said, that a divine power or property was 'by God, as one brought up with him,' and that it 'rejoiced always before him?' Can any parallel instance be given, where any attribute, or power of the Father, is thus represented?

If Christ were not a real glorious person from eternity, he could not love us from eternity, or consent to save us, or indeed love us at all as God; for if he has not a divine understanding and will, he can neither know, nor love us as God, which is as contrary to the truth, as it is to our faith and comfort. To suppose that the covenant of life was only between God the Father, and one of his divine powers, which is no real person; and that he who said, 'Lo, I come to do thy will,' is not an infinite person, who undertook in infinite love, to redeem us, is to unhinge our salvation: and so far as I can see, at once to sap the foundations of our faith, and hope, and thankfulness: if the Redeemer's person be but created, and finite, how should either his love, or his merit, be infinite? and unless they be both so, what ground can there be to trust, or rejoice in him as the church doth? 'I will trust and not be afraid, for the Lord JEHOVAH is my strength and my song; he also is become my salvation *a*.' Were he not a divine person, the JEHOVAH, who is Saviour, there would be ground enough of distrust, and fear, and sorrow; for, 'cursed is man that trusteth in man, and maketh flesh his arm *b*.'

To enforce the argument a little more; we may observe, that Christ speaks of his being in heaven, as a divine person, before he was upon the earth, in the human nature, as I think these words are to be understood: 'What, and if ye shall see the Son of man ascend up, where he was before *c*?' The words, 'where he was before,' do not sig-

a Isa. xii. 2. *b* Jer. xvii. 5. *c* John vi. 62.

nify, that he was not there then; but they import, that he had a residence in heaven, before he took our nature: in which nature he should shortly ascend to that place, where he ever was and will be as God. John the Baptist speaking of our Saviour, as to his state before he took our nature, said, 'He that cometh from heaven, is above all *a*;' that is, in the dignity of his person, Christ was a glorious person in heaven before he appeared in this world. This farther appears from the words of Christ: 'Before Abraham was, I am *b*.' The Jews thought him to be fifty years old; but he told them, he had a being before Abraham, and was that person who said to Moses, 'I am *c*.'

That from eternity Christ was a real and glorious person, appears from this illustrious testimony, 'To the Son he said, Thy throne, O God, is for ever and ever *d*.' The Father, as a distinct person from the Son, is here brought in, ascribing to the Son, another divine person, and God, a throne from everlasting. Not barely that it should be to eternity, but that this had been from everlasting, as these words explain it, 'And thou, Lord, in the beginning hast laid the foundations of the earth *e*.' He who could do this personal work, in the beginning of time, must exist, as a person, before all time: and to suppose, that this creating work could be done by a creature, or any power that had not personality, seems to me the greatest absurdity and contradiction. He who made all things, must himself be unmade, or else make himself, and be before himself. To suppose a finite being capable of exerting an infinite power, sufficient to create a world, or to be employed in it, is to contradict the scriptures, which tell us, that 'the Lord stretched forth the heavens alone, and spread abroad the earth by himself;' and that by 'the things that are made,' an

a John iii. 31. *b* John viii 50. *c* Exod. iii. 14.
d Heb. i. 8. *e* Heb. i. 10.

eternal power and Godhead may be clearly seen *a*.' I conclude therefore, that he who had a throne from eternity, who made the heavens and earth, in the beginning of time, is a glorious person, and *the true and eternal God*. This is that glorious person, who was *in the beginning with God*, that is, the Father; therefore a person distinct from him, who was God; therefore a divine person, not a super-angelic spirit: and, as 'all things were made by him, and without him was not any thing made that was made *b*;' he was uncreated himself, and together with the Father and Spirit, is the Creator of all things.

What unspeakable joy and satisfaction may all believers take in their Redeemer as *an everlasting Father*, and *the Prince of peace;* especially when it shall appear, under the next proposition, that this person assumed our nature, and became man, for our redemption?

PROP. IV. "This glorious person, who was from eternity, did, in the fulness of time, *assume* and take our nature, and become man." 'Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same *c*.' 'For verily he took not on him the nature of angels, but he took on him the seed of Abraham *d*.' In these words we have a clear account of an intelligent voluntary act of the eternal Son of God, laying hold on our nature, and taking it into an individual subsistence, in or with himself. Some of old, and of late, have earnestly contended, that the sense of this text is, that he did not take angels, but men to redeem; but the whole context shews the apostle here to be speaking of Christ's so taking the seed of Abraham, as to qualify him to die for them, and to redeem his people by his death; and this was not by choosing which nature, the angelic or human, should be the object of his love, and redeeming grace; but by assuming

a Isa. xliv. 24.—Rom. i. 10. *b* John i. 1, 2, 3.
c Heb ii. 14. *d* Heb. ii. 16.

nat nature, of which the chosen seed partook, that the fa-
ious promise might be fulfilled made to Abraham, that ‘ in
is seed should all the nations of the earth be blessed *a* ;’
nd likewise the first promise, that ‘ the seed of the woman
hould break the serpent's head *b*.’ According to that
romise the Saviour and saved were to be *both of one*, of
ne and the same nature : and therefore, seeing ‘ the children
ere partakers of flesh and blood, he took part of the same ;’
ssumed or took the same nature, and was ‘ made like unto
s brethren *c*.’ And here we may observe, that this
king part of flesh and blood was a personal act, and there-
re an intelligent voluntary act ; the word *taking* implies
oth, and the scriptures so represent it : ‘ He took the form
f a servant *d* ;’ ‘ Lo, I come to do thy will, O God *e*.’
ome unions are involuntary, but this was voluntary : there
a remarkable difference between our partaking of human
ature, and Christ's partaking of it ; we partake of it, not
y our own will and choice, but by the will and power of
od, and the instrumentality of our parents ; and therefore
e apostle expresseth it by a word which signifies our com-
on interest in it, κεκοινώνηκε ; but when he speaks of Christ,
e varies the word, and expresseth it by another, μετέχω ;
hich is in scripture *f* mostly used for a voluntary par-
cipation *g*. To suppose a power of the divine nature,
hich has not understanding, and will, to assume our na-
re into union with itself, to me carries in it more contra-
ctions and absurdities, than that notion can avoid or clear
f ; and doubtless must bring down that love and grace of
e Son, to a very low degree, which is magnified in the
ripture, and has been so much admired by all the saints.
nd supposing it is only a creature, let it be ever such a

a Gen. xvii. 18. *b* Gen. iii. 15. *c* Heb. ii. 11.
d Phil. ii. 7. *e* Psalm xl. 7.
f Πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν, 1 Cor. x. 17.
g 1 John iii. 16.

glorious spirit, that assumed our nature, it is still but a finite love, which in him is the moving cause of it; and therefore seems not worthy of that high encomium of *the love of God* and of *a love that passeth knowledge:* but allowing, as think the scriptures teach us, that the person assuming our nature is the eternal Son of God, an intelligent, infinite voluntary agent, then we may easily find reason enough, for wonder and amazement, that such a person should come in the *likeness of sinful flesh*, be *made of a woman*, and *made under the law:* that the *only begotten of the Father*, should be *made flesh;* and *the brightness of his glory* make himself of *no reputation:* That he who thought it *no robbery to be equal with God*, should so freely take upon him *the form of a servant:* this may raise our love, and joy, and thankfulness to the highest pitch. The person assuming our nature, is not the Father, or holy Spirit, but the Son. 'That holy thing shall be called the Son of God *a*:' it was 'the Word that was made flesh, and dwelt among us *b*,' a person distinct from God the Father, who said to him, 'Lo, I come to do thy will; a body hast thou prepared me *c*.' That it was not a finite created person has been proved before: it remains therefore, that it was the second person in the Trinity, the Son of God, who assumed our nature, and united it to himself. If any inquire into the *modus* of this union, between the Son of God and a creature, I shall only say, that till such curious inquirers in things unrevealed, shall tell me, how their souls and bodies are united, or deny the union because they cannot explain it, I shall think myself excused, either from explaining, or denying this union of a much higher nature. *God was manifest in the flesh d*, yet so as still it remains a *great mystery*, and it would be a vain attempt, to set it in a clearer light than God has done.

a Luke i. 35. *b* John i. 14.
c Psal. xl. 7. *d* 1 Tim. iii. 16.

PROP. V. "The nature assumed, was properly his *own*, y virtue of his personal union with it, or his taking it into subsistence in his own person. As there is a sense in hich all men live, move, and have their being in God, so iere is a peculiar sense, in which Christ's human nature ves, moves, and has its being in his divine person; 'The Vord was made flesh, and dwelt among us *a*.' The union wonderful; that of the Trinity is of three distinct per- ons in one essence; this is of two different natures in one erson. It had a beginning, though it shall have no end: is so intimate and close, as that all the acts of the human ature are reckoned acts of Christ's person. God's own roper Son came in the likeness of sinful flesh, was made of woman, and made under the law, and purchased the Church ith his own blood: this blood is the blood of Jesus Christ, God's Son; he purged our sins, by himself. The obedience nd sufferings of Christ's human nature, were properly his wn, the obedience and sufferings of his person, because he ad taken this nature to be his own, to subsist in his own erson; and this shews us of what importance it is, to be- eve and maintain, the personality of Christ, as God; with- ut it, there could be no assumption of our nature into union ith himself, and then the acts of that nature could not be roperly the acts of an infinite, divine person; how then hould they be sufficient for our salvation?

APPLICATION.

Was Christ a glorious person from eternity? Then the ew covenant is well established, and shall stand fast with im; the covenant was between two real and glorious persons, oth infinitely powerful, gracious, and faithful; and there- ore salvation is sure. Did one of these glorious persons as- ume our nature, to redeem and save us? what reason have e to be glad and rejoice in his salvation! It is 'glad tidings

a John i. 14.

of great joy to all people *a*; how freely, heartily, and thankfully should we receive him who cometh in the name of the Lord to save us! Mary said, 'My soul magnifies the Lord, and my spirit hath rejoiced in God my Saviour *b*.' As the woman had the shame to be first in the transgression; so that sex has the honour of the promise, that 'the seed of the woman shall break the serpent's head,' and also of the performance; 'God sent forth his Son made of a woman;' that deliverance might come not only by the same nature, but also by the instrumentality of the same sex, by which sin at first destroyed us.

May we all admire and adore the divine wisdom and grace: and determine, to know nothing in comparison of Jesus Christ, and him crucified!

SERMON III.

PREACHED SEPTEMBER 13th, 1726.

1 Cor. ii. 2.—*I determined not to know any thing among you, save Jesus Christ and him crucified.*

The prophet Isaiah, speaking of Christ, the mighty *God*, as a *child born* into this world, very justly gave him the title of *Wonderful c.* The highest mystery in the Christian religion, is that of three persons in one divine essence; and next to that, is the great mystery of godliness, *God manifested in the flesh*, two natures being united in one person; the creation was a wonderful work, and so will the resurrection be; but Christ's incarnation has far greater wonders and glories in it. Something of these may be known; for

a Luke ii. 10, 11. *b* Luke i. 45. *c* Isa. ix. 6.

is end, they are revealed, and recommended in scripture; ut to pretend to comprehend them, would betray too low oughts of Christ, and too high an opinion of our own unerstanding. It is the work and obedience of faith, to beeve things which eye hath not seen, and which it hath not ntered into the heart of man to conceive, because God has evealed them to us, by his Spirit, to whom alone the things f God are fully known. In the prophet Isaiah the queson is asked, 'Who shall declare his generation *a*?' It is not id who *doth*, but who *shall;* not only to exclude all atmpts of that present age, but of those to come, as Chrystom speaks; by *generation b*, several of the ancients unerstood the eternal generation of the Son; but the Hebrew ord signifies, as the learned have observed, *Christ's seed c*, posterity: However, if we cannot fully declare his seed, uch less shall we be able fully to declare Christ himself.

God's judgments are unsearchable, and his ways past nding out; his peace passeth all understanding, his gift is nspeakable; the heart of man cannot conceive the future ory, much less the Lord of glory; We see but through glass darkly, know but in part, and prophesy but in part. od's works are incomprehensible, much more God himself: Hold the Heretic to this," says Chrysostom, "and do not t him go *d*." In heaven there is no created power, that

a Isa. liii. 8.

b Ταῦπα γάρ Ἡσαιας φιλοσοφῶν ἔλεγε τὴν γενεάν τὶς διηγήσεται ȣ̓κ ἔιπε διηγεῖται, ἀλλὰ τὶς διηγήσεται, και μελλὸν ἀπέκλεισε.—Chrysost. de eo incomprehens. Hom. 1. p. 198.

c Many of the Fathers' understanding this place, Isa. liii. 8. of rist's eternal generation; but *Daud* signifies properly *generationem ccessivam*, as in the Psalms; *Dor vador*, from generation to generan: therefore the prophet means the multitude that shall believe in rist.—Leigh's crit. sac. in verb.

d Πάντα ἀκατάληπτα καὶ ἀυτὸς μόνος καταληπτὸς, κάτεχε τὸν ἀεκὸν μὴ ἀφῆς ἀναχώρῆσαι.—Chrysost. de incomprehens. Dei natura. om. 1. p. 298.

fully knows God; the highest angels look and wonder, adore and praise, whilst proud and bold men, on earth, petulantly cavil against, and contemn what they pretend to grasp, but cannot understand, as the same writer speaks concerning this temper. I may say, as was formerly said of some heresy, Paul did not plant it, Apollos did not water it, nor did God give the increase; it is planted by the unreasonable search of reason, watered by foolish pride, and ambitious desire gives it increase.

Could we grasp all created beings; yet how vast, yea, impossible a leap must it be from thence to what is uncreated and infinite, with its operations and effects? The work of our redemption, by the blood of the Son of God himself, condescending to be a man, that he might die for us, has in it heights above the reach, and depths beyond the fathom, of any mortal intellect, as one speaks *a*.

God dwells in light inaccessible; him no man hath seen or can see; such as cannot view his habitation, can much less fully know himself. A light superior to our faculties hides the object, as much as thick darkness. Modesty and humility therefore become us, in all our inquiries into the deep things of God. Our great dependence ought to be upon the holy Spirit, for illumination; and the holy scriptures, for right apprehensions of divine mysteries. Did the holy angels cover their faces, as owning the incomprehensibleness of Christ's glory? and shall we, dark creatures, think to comprehend it, pretend to answer all doubts, clear up every difficulty, or deny what we cannot fully explain!

There is no need of curiosity after Christ, nor of search beyond the gospel; when we believe that, we desire to believe nothing farther; for we believe this first, that there is nothing beyond it, which we ought to believe, said one of the ancients *b*.

a Dr. South's Sermons, vol. iii. p. 292.

b Tertul. praescrip. advers. haers.

Having formerly shewed, that Christ, from eternity, was real and glorious person; and that in time he assumed our ature, and became man, I now proceed to a sixth propo-tion.

Prop. VI. "The human nature so assumed, consists of a *ue human body*, and a *true human soul*."

Before I proceed upon this, I shall premise something of e necessity, weight, and importance of this doctrine. It a foundation truth, on which the whole superstructure of e Christian religion depends.—As Christ, in his person, is e foundation of the church; so his humanity, united to his vine person, was absolutely necessary, to render his me-ation effectual to our salvation. If he be *made under the w*, he must be *first made of a woman:* which two ideas e apostle has joined together *a*: he who was the law-aker, became subject to the law, by becoming man, and ing born of a parent, who, with the rest of the Jews, as more immediately under the law. If Christ makes 're-nciliation for the sins of the people,' it behoved him 'in things to be made like to his brethren *b*.' To be our *el*, our near kinsman, one in nature with us; that he ight be one in condition and affection. If he be a *priest*, must of necessity have 'somewhat to offer *c*.' The le-l sacrifices were rejected of God; but then he substituted better in their room; 'a body hast thou prepared me *d*,' id Christ.

It was necessary that the heavenly things should be *pu-fied* with this *better sacrifice*, by which Christ came, to *t away sin e*. If 'without shedding of blood there be no mission;' and if the 'blood of beasts could not take away s;' it was then necessary, that we should be 'redeemed by e precious blood of Christ.' But if Christ had no real

a Gal. iv. 4. *b* Heb. ii. 17. *c* Heb. viii. 3.
d Heb. x. 5. *e* Heb. ix. 23, 26.

flesh, he then had no blood to shed for us; if he shed n blood, there is no remission: if no remission, then no sa vation; it was therefore necessary that Christ should have real human body, in order to our redemption; for it was the body of his flesh, through death, that he reconciled u to God; and it was by his own blood, that he purchase the church.

We are told, by the apostle, that 'God sent his Son in th flesh, that the righteousness of the law might be fulfilled us *a*.' Christ and his people being one in nature, and on by federal relation, what he did *for* us, is said to be don *in* us; the righteousness of the law is said to be fulfilled us, as Christ our head, in our nature, fulfilled it for us.- The Jew seeks in vain for his righteousness in the law Moses; the Turk, in the rules and laws of Mahomet; th Papists, in their own or others' merits; but the true Chri tian finds he has perfect righteousness, in his incarnate Sa viour fulfilling the law for him. If these things be du considered, it will appear that the doctrine of Christ's hu manity is of great necessity and importance in the Christia religion; take away this, and we have no Saviour or salva tion.

If Christ had not a true human body, the prophecies o his birth are all nullities, the history of it all a falsehood his death, resurrection, and ascension, all a fiction; and, i a word, the whole gospel is but a fable, and salvation b Christ is but a mere chimera. Satan therefore very earl raised up enemies to Christ's humanity, as well as to his di vinity; well knowing, that if he could rob us of either na ture, he should shipwreck our faith, and unhinge our salva tion. The apostle John has taken notice of these adversa ries, and condemns them. 'Every spirit that confesseth no that Jesus Christ is come in the flesh, is not of God; an this is that spirit of antichrist whereof you have heard, tha

a Rom. viii. 3, 4.

should come, and even now already is it in the world *a*." he holy Spirit has here fixed the brand of antichristianism on all those who deny either Christ's divinity, or humay. His coming in the flesh implies, and supposes a per-n, who so came, who assumed flesh; even God's own oper Son. The expressions, *who was made flesh*, *coming the flesh*, and *taking part of flesh and blood*, are acts of self-conducting agent; and therefore never ascribed to any, I know, but the eternal Son of God. Other spirits are t into their bodies, by a superior creative power, and not their own choice and agency; but so the Son of God me in the flesh, and as one has observed, upon the last ed text *b*, "They are not of God, who now deny Christ's deity, or call in question his humanity." Christ's person, God-man, being the foundation of the church, has been ruck at by Satan and his instruments, in both the natures, eir union, properties, and operations, so as there is nothing Christ, but what has been opposed and assaulted by em *c*.

Marcion, Appelles, Valentinus, and many other heretics, nied Christ's humanity of old, as some have done since. stin Martyr, Irenæus, and others defended it. Tertullian v it needful to write a book, *de Christi carne*, of Christ's sh; wherein he maintains, that Christ had a true human dy, in opposition to such as fancied it to be only a mere man shape, or a body brought down from heaven, and t real flesh, conceived in the womb of the virgin Mary. e not only read in prophecy, that the seed of the woman uld break the serpent's head; that in the seed of Abra-n all the nations of the earth should be blessed; and that virgin should conceive, and bring forth a Son: but the pired history of Christ assures us, that Christ was con-

a 1 John iv. 3. *b* Gualter. in loc.

c Dr. Owen, of Christ's person, Fol. pref. p. 17.

ceived in the womb of the virgin Mary, born of her a re
infant, laid in a manger, was circumcised, increased in sta
ture, and gave the clearest evidences, that he had true hu
man flesh, and was (as the scripture says) 'made of a woma
and made like to us in all things, sin only excepted.' H
ate, drank, and slept; walked, worked, and was weary
wept, was apprehended, bound, and led away by his en
mies; was wounded in his hands, feet, and side; bled i
the garden, and died upon the cross; exposed his body, bot
before his death, and after his resurrection, not only to th
sight, but touch of his disciples, who handled the word
life, and were told by him that a *spirit hath not flesh an*
bones as they saw him have *a*.—From all which it
abundantly evident, that Christ had a real human body,
we have, subject to sight and touch; and that he really at
and drank with his disciples, is affirmed in scripture *b*.—
If Christ had no true body, he could not bleed, and di
and rise from the dead; and then the scripture would b
false, and our *faith vain*, and we must yet be *in our sins*
It is expressly said, 'That the children partaking of flesh an
blood, he likewise himself took part of the same *d*:' tha
is, of flesh and blood of the same species and kind with our
Chrysostom well urged this against the Marcionites and Va
lentinians *e*. "Let them blush, let them be covered wit
shame," saith he, "Christ did not take an imaginary, but
real body, true flesh and blood, of the same sort and kin
with ours." This appears from the end of his incarnatio
which was, that he might suffer and die, and by his deat
destroy the devil's kingdom. Elizabeth *f*, under th

a Luke xxiv. 39. *b* Acts x. 41.
c 1 Cor. xv. 17. *d* Heb. ii. 14.

e Αἰσχυνέσθωσαν πάντες οἱ Αἱρεσικοὶ ἐγκαλυπτέσθωσαν οἱ Δοκητ
γέγοντες αυτὸν παραγένεσθαι και ὐκ ἀληθείᾳ —— παραπλησίως προσθεὶς
φαντασίᾳ ὐκ εἰκονι, φησὶν ἀλλ' ἀληθείᾳ.—Chrysost. in Hebraeos ii. 1

f Luke i. 42.

spiration of the Holy Ghost, speaks of Christ as the fruit the virgin's womb; and therefore he had a true, real, man body, not an aerial one, or one brought down from aven. 'He took upon him the form of a servant, and as made in the likeness of man, and found in fashion as man *a*.' That these expressions, *the likeness of man*, d being found in *fashion as a man*, signify real humanity, d not his shadow and appearance only, is evident from obedience and death, in and under that fashion and like- ss of man: his death upon the cross was a real, known, blic thing; therefore that body, which was crucified, was eal body of flesh, and not the shadow and appearance y. The objection against Christ's having real flesh, wn from the expressions of *fashion* and *likeness*, has no ight in it; but appears to be a strain upon the words, l contrary to the scope of the context; and also to the aning of the like phrase in other scriptures. Adam be- Seth *b*, 'in his own likeness:' was Seth then only the earance of a man, and was he not a real one? Both ses and Paul speak of a substantial likeness, and not of hantastic resemblance only: 'He was found in fashion a man;' known to those who conversed with him to be a and true man. The words, σχήματι ὡς ἄνθρωπος, *in fa- n as a man*, are used, by the apostle *c*, to signify that ist had the real form, parts, properties, and actions of an.

HRIST, before he was born of a virgin, appeared as a , to Abraham, to Jacob, to Moses, and others: but if as in a real human body, yet it could not be the same was born of a virgin: for that body which Christ as- ed, when he became incarnate, was really derived from aham and David, and was born of the virgin Mary: as that body which the Father had prepared him.—

a Phil. ii. 7, 8. *b* Gen. v. 3.

c Vide Zanchium de incarnat. p. 39.

Hence, when it is said, that *the Word was made flesh*, t
shew the truth of his manhood, it is added, and *dwel*
among us a. If Christ's body had been only a phantasm
and apparition, in all probability it would suddenly hav
disappeared; but he dwelt among us, and conversed fami
liarly with men a long time, and gave them sufficient op
portunity, to know that he had a true and real body
flesh.

It is therefore very wonderful, that any should be so sens
less, as to deny that Christ had a real body, supposing the
believe the scriptures. For, allowing them to be a tru
history, greater evidence cannot be given by any man of h
having a true human body, than we have, that Christ ha
such an one. A sudden and temporary appearance, as mai
was not uncommon under the Old Testament; if therefo
Christ's incarnation had been no more, the apostle wou
have had little reason to represent it, as the 'great mystery
godliness,' that 'God was manifested in the flesh *b*:' h
was so manifested in the flesh as to be 'made flesh,' not b
changing the Logos, the Word, into flesh, which was im
possible; but by the assumption of a real human body, an
a reasonable soul, into union with his divine person. Th
most beloved Son of God became the Son of man, that h
might make the sons of men the sons of God, as Chryso
tom saith *c.* But, as he adds, "Be not troubled, do n
"stumble at it, when you hear that the Word was ma
"*flesh;* the substance of the Word was not turned in
"flesh, that were impious to imagine." But, remaining t
same, he took upon him the form of a servant: as God

a John i. 14. *b* 1 Tim. iii. 15.

c Ἐγένετο γὰρ υἱὸς ἀνθρώπου, Θεοῦ γνήσιος ὢν υἱός, ἵνα τοὺς τῶν ἀνθρώπ
υἱοὺς τέκνα ποιήσῃ Θεοῦ, ὅτι ὁ Λόγος σὰρξ ἐγένετο μὴ θορυβεσθῆς, μ
καταπέσῃς, οὐ δὲ γὰρ ἡ θεία μετέπεσεν εἰς σάρκα, οὐ γὰρ ὄντως ἀσεβὲς
καὶ ἐννοήσαι ἄλλα μένουσα ὥσπερ ἔξιν, οὕτω τὴν δούλου τὴν μορφὴν ἀνέλαβ
Chrysost. in Joan. cap. i. v. 14.

ever the same, superior to all change, and can no more ase to be God, than he can cease to be. He was so made sh as to dwell among us; but the dwelling and the in-bitant cannot be the same. No man dwells in himself, as rysostom argues *a*. The Word which dwells in flesh, therefore distinct and different from the flesh, in which he vells; different with respect to substance, but by union e God: the Word and flesh are one, not by confusion the natures, but by a certain, secret, and inexplicable ion, as the same person expresseth it.

Christ so put on our nature, when he was made flesh, as ver to desert it again: he carried it through the agonies death, and delivered it from the power of the grave, and vells in it for ever upon his throne of glory; 'angels, and thorities, and powers, being made subject to him *b*.'— hat words can declare, what mind can conceive, the ho-ur and dignity this way conferred upon our nature! what gel, what arch-angel can explain it? none in heaven, none on earth; none but that WORD, who was *with God*, and *s God*, and was *made flesh*, and *dwelt among us*, *full of ace and truth*: "God! what more glorious!—Flesh! what more vile!—God dwelling in flesh! what more won-lerful!" saith Augustine.

But to return; when Christ was made flesh, or assumed r nature, he had an organized body regularly formed, fit all the functions of human life, and not a mere unshapen ss of flesh. The apostle, speaking of his reconciling us God, saith, that it was 'in the body of his flesh through th *c*:' 'He bore our sins in his own body upon the

Τὸ δὲ Σκηνῶν οὐ ταὐτ' ἂν εἴη τῇ Σκηνῇ ἀλλ' ἕτερον, ἕτερον γὰρ ἐν ῳ Σκηνεῖ, οὐδὲν ἐν ἑαυτῷ κατοικεῖ, ἕτερον δέ εἶπον κατὰ τὴν ὑσίαν, τῇ γὰρ ει καὶ τῇ Συναφείᾳ ἓν ἐστιν ὁ Θεὸς Λόγος, καὶ ἡ σὰρξ, οὐ συγχύσεως γενο-ης οὐδ' ἀφανισμοῦ τῶν οὐσιῶν, ἀλλ' ἑνώσεως ἀῤῥήτου τινὸς καὶ ἀφράστου.— rysost. ubi supra.

b 1 Pet. iii. 22. *c* Col. i. 22.

tree *a*.' When the devil tempted Christ to turn ston into bread, to feed him, it is supposed, that he had a rea body, that was hungry, and wanted food; and when h tempted him to cast himself from the pinnacle of the temple it is supposed, that he had a body capable of being hurt b the fall.

The Holy Ghost was the agent, and efficient in formin the body of Christ, in the womb of the virgin; yet tha body being formed of her substance, was properly her Son and not the Son of the Holy Ghost; for, fathers bege their own children, out of their own substance; but th Holy Ghost formed the body of Christ out of the substanc of the virgin Mary: So he was *bone of our bone*, and *flesh of our flesh*. In the formation of this body, the divin power was exerted; but how it wrought, is impossible fo us to find, if not unlawful for us to inquire. It is said 'The power of the Highest shall overshadow thee *b*.' Se cret things belong to God; and it is represented in scrip ture as the work of a 'proud and fleshly mind to intrud into things which it hath not seen *c*.' That Christ di not derive his body from the virgin Mary, some have at tempted to prove from that text; 'The first man was of th earth, earthy; the second man, the Lord from heaven *d*. To which it may be answered, that the apostle is there speak ing rather of the *condition* of the persons, than of thei *natures*. He doth not institute a complete comparison, be tween the first and second Adam: but his subject and de sign led him to speak of the first Adam, as an emblem o men's frailty and mortality; and the second Adam, as a emblem and glorious instance of the resurrection, and life everlasting. And besides, it doth not follow, that the se cond man brought his body from heaven, because he is said to be 'the Lord from heaven,' any more than it doth, that

a 1 Pet. i. 24.
b Luke i. 35.
c Col. ii. 18.
d 1 Cor. xv. 47.

ıe first Adam derived his soul from the earth, because he said to be 'of the earth, earthy.' As Adam derived his ɔul from heaven, yet was of the earth; so Christ derived is body from his mother, and yet was 'the Lord from hea-ɐn.' When Christ said, 'who is my mother,' and 'who are ıy brethren?' he intended not to deny that he had a mo-ıer; but to shew, that to bring men to know, and to do ıe will of God, was more to be valued, and attended to, ıan converse with his fleshly relations.

It has been objected, that if Christ has a fleshly body, ɐrived from the virgin, how will it be visible to all that ıall appear before his judgment-seat? To this I shall only ıswer; that having such full evidence, that Christ has a ue human body, we are not to quit this truth, though we ɔuld not answer this, and other objections that may be ised against it: besides, a change shall pass upon all men ɐfore the general judgment; Christ in a human form ap-ɐared to John with a glory in his countenance above that "'the sun, when it shineth in its strength *a*.' And Christ ill come in the 'clouds of heaven in great glory *b*,' lifted ɔ above all the numerous attendants; so that it does not ɔpear so difficult to apprehend how every eye may see him. ut if we could not tell how it *may* be, yet seeing the scrip-re saith it *shall* be, we ought to believe it.

This we are to abide by, that God has seen it fit, that *that sanctifieth*, and *they who are sanctified c*, the Sa-our and the saved, should be all of *one nature and blood:* therefore we reject Christ's human nature, we must, at e same time, quit all our hopes of sanctification and salva-ɔn by him. Christ often speaks of himself as *man*, as the *ɔn of man;* if he had not a true human body, and true ıman soul, he did not tell us the truth, but misled and ceived us. Paul recommends it to Timothy, as a very ɔportant part of the gospel, that *Christ*, of the seed of

a Rev. i. 16, 18. *b* Rev. i. 17. *c* Heb. ii. 12.

David, 'was raised from the dead *a*.' If Christ had no true body he could neither die, nor rise from the dead; nor 'become the first fruits of them that slept *b*.' How then did he by death destroy Satan, and deliver sinners? How did he destroy death, and conquer the grave? For these ends he needed, and had a true body of flesh.

I might further argue the reality of Christ's human nature, and the certainty of his birth, from the extraordinary star that conducted the wise men to the place where he was born; from the presents they made him, and their worshipping of him; from Herod's attempt to slay him; and Joseph's carrying him into Egypt; from his being circumcised; and the good old prophet's taking him in his arms: these, if true reports, incontestably prove Christ to have had a true and real body of flesh as we have; for such facts could not attend a phantasm, or mere likeness of a human body. How much deceived must the apostle have been, in fixing his contemplations upon a crucified Christ, if he had no body to be crucified! what did Christ mean, in saying that 'he would give his flesh for the life of the world *c*,' if he had no real flesh to give? It is observed by some of the ancients, that Christ appearing as man under the Old Testament, was a prelude to his incarnation, and designed to put the faithful in mind of it; and by putting on human affections, as well as a human appearance, he drew them with the 'cords of a man *d*,' as it is expressed in scripture *e*. The prophet describes the person of the Messiah as God-man *f*, in that glorious text: 'To us a child is born *g*,' which signifies the humanity; 'and a Son is given:' God's only begotten Son, which he 'so loved the world as to give *h*:

a 2 Tim. ii. 8. *b* 1 Cor. xv. 20.
c John vi. 5. *d* Hos. xi. 4.
e See Dr. Owen of Christ's person, p. 46.
f Dr. Edwards' Body of Divinity, Vol. I. p. 341.
g Isa. ix. 6. *h* John iii. 16.

and this child born, and this Son given, becoming one person, 'the government is laid upon his shoulder;' and the titles of a *God* and *Saviour* are given to him; and suitable works are said to be done by him. To this prophetic account the gospel account exactly answers, where we read, that 'the Word was made flesh and dwelt among us *a*;' was in 'the form of God,' but 'took upon him the form of a servant *b*.' At Christ's death the veil of the temple was rent, to shew that Christ, by his sufferings in our nature, should open a way for us to God, or give us boldness to enter into the most holy place, through 'the veil of his flesh *c*,' rent asunder for us, to consecrate for us a new and a living way to God. As Jacob's ladder *d*, seemed to conjoin heaven and earth *e*, the foot being upon the earth, the top reaching heaven; and as God standing above it, seemed to open a communication between both: so, in Christ, earth and heaven, God and man, are united; his inferior part was earthy; his superior, the Lord from heaven. 'The angels of God descended and ascended upon the Son of man *f*;' and it is by him God descends to all the faithful, and they ascend to God: 'For through him we have all access, by one Spirit, to the Father *g*.'

There is one thing farther concerning Christ's human body, which ought to be taken notice of. That though Christ took flesh of the virgin, yet it was not *sinful* flesh, but only the *likeness* of it *h*; the natural infirmities and

a John i. 14. *b* Phil. ii. 6.

c Heb. xi. 19. *d* Gen. xxviii. 12, 13.

e Here (that is, in Jacob's ladder) there was some dark shadow of the person, natures, and office of Christ. As in this ladder the top and foot of it made but one ladder, so both the natures of Christ are but one person: and by this union of his two natures he brings heaven and earth together, unites God and man.—Mather on the types, p. 131.

f John i. 51. *g* Eph. ii. 18. *h* Rom. viii. 2.

sufferings which attend us: but, as the angel declared, that which was born of the virgin was *holy a*. He knew no sin; was undefiled in his conception, birth, life, and death: for as he was born *without sin*, and did *no iniquity*; so, at last, he offered up himself to God *without spot*. In Christ then we have a glorious instance of the holiness and purity of our nature, which, among other considerations, ought to render him dear to us. It is observable what early notice in scripture is taken of Christ's incarnation. Job looked to his Redeemer, as 'standing at the latter day upon the earth *b*;' which, whether it refers to Christ's incarnation, resurrection, or coming to judgment, it views him as clothed with flesh; 'Yet in my flesh shall I see God,' said Job; or, as some render the words, 'I shall see God in my flesh.' The learned Broughton seems to favour this sense *c*, when he brings in Job saying to his friends, "Our father Abraham taught us, in our fathers, "how Adam lost life, and brought death upon us all; but "the Son of God will dwell in our tabernacle, and perform "justice for us. The God of Bethel will take flesh; in "Isaac his death and resurrection were taught; my Re- "deemer, in the nature of man, is the ever-living, and shall "arise from death; and by him I shall arise and be made "like his glorious body." David brings in Christ saying, 'Thou hast brought me to the dust of death; thou wilt not suffer thy holy One to see corruption *d*.' Isaiah speaks of him as 'wounded for our transgressions, pouring out his soul to death;' and 'making his grave with the wicked, and with the rich in his death *e*.' In all which, and in many other places, an eye is had to Christ's incarnation and suffering in the flesh for us. Abraham, and indeed all the faithful, 'rejoiced to see Christ's day *f*,' the day of his ma-

a Luke i. 35. *b* Job xix. 25. *c* See his works, p. 288.
d Psal. xxii. 15. xvi. 10. *e* Isa. liii.
f John viii. 56.

lifestation in the flesh? and made this their comfort amidst heir many sorrows. Some think that Christ is pointed at n those expressions, twice repeated in one short Psalm, 'This man was born there *a*.' However, it is certain, that he ancient church looked and longed for, and delighted in im, though many now despise him. Jacob said, 'I have aited for thy salvation *b*.' The church said, 'Oh that he salvation of Israel were come out of Zion *c*!' and he is poken of, as the 'Messenger of the covenant, in whom they elighted *d*.'—If Christ was not born of the virgin, how ould the angel of the Lord say, 'To you is born a Saiour, Christ the Lord *e*?' Why did the glory of the ord confirm the testimony, and the heavenly host celebrate ie birth, which the angel had proclaimed, to be matter of great joy to all people?' and why did he, as a sign of the uth of what he had said, tell them that they should find ie babe 'wrapped in swaddling clothes, lying in a manger,' they afterwards did, publicly declaring the matter, and iving others an opportunity to examine the truth of the ct, as no doubt they did? This did not seem to be the nduct of persons, who would put a cheat upon the world; nd if the fore-mentioned things were true, then Christ was ertainly born of the virgin.

I proceed now to the other part of the proposition, that hrist, when he assumed our nature, assumed not only a ue human body, but also a *true human soul*. Apollinaris, nd other heretics, a little above three hundred years after hrist, denied the Messiah's having a human soul, and talked f a super-celestial spirit that supplied the room thereof. he Arians of old *f*, denied Christ to have a human soul,

a Psal. lxxxvii. 4, 6. *b* Gen. xlix. 18. *c* Psal. liii. 6.
d Mat. iii. 1. *e* Luke ii. 11.

f They, (that is, the Arians) thought that before God made e rest of the creatures, he made one super-angelical perfect spi-, by which he made all the rest, and that is Christ; and that he

and imagined his body to be animated by a spirit, not of the same nature with God the Father, nor of the same nature with ours; thereby making Christ neither true God nor man. There were other heretics who said, the Deity supplied the place of a soul in Christ. And though they allowed Christ to be God, yet they did not admit him to be true man, nor indeed the second person in the Godhead, united to our nature.

Against these unscriptural and dangerous opinions we have, I think, sufficient evidence. The apostle saith, 'Wherefore it behoved him in all things to be made like to his brethren *a*.' The illative particle ὅθεν, *wherefore*, directs us to his taking our nature, in order to his being our high-priest, as the great thing, wherein it behoved him to be made like to his brethren. If he only assumed a human body, and not a soul of the same species and kind with theirs, he must be unlike his brethren, in one, and that the principal and essential part of human nature. Was he made like man in all things, that only excepted, which chiefly makes the man, even the soul? I see not with what propriety he could be called *man*, if he had not a human soul; for the flesh, without the soul, doth not constitute a man. The denomination *man* is given to both parts of the compound being; but then it

received no other soul, but a body only at his incarnation; and this super-angelical spirit was this soul. *This was the dangerous heresy of Arius.*—Baxter's Church hist. p. 48.

Vide Epiphan. lib. 3. Hæres. 77.

Apollinaris was not profoundly learned in the scripture and religion: he philosophized too much upon our mysteries, and did not confine himself enough to the simplicity of the scriptures, which fault was the occasion of his falling into error. For, when once men give themselves up to human reasonings, in the explication of mysteries, they presently wander from the right way, and are in danger of falling headlong.—*Du Pin*, Eccles. hist. fourth cent. p. 102.

a Heb. ii. 27.

s as they are in a state of union, and not in a state of sepa-ation. When the souls of the saints are separated from the odies, and taken up into heaven, they are spoken of not as nen, but as the 'spirits of just men made perfect *a*.'

The scripture speaks of Christ's soul, in the same terms is it doth of ours. The words ψυχὴ, and πνεῦμα, com-nonly used to express our souls by, are applied to Christ: he former is three times used by the Septuagint, in the ranslation of the fifty-third chapter of Isaiah, when the prophet speaks of Christ's 'pouring out his soul to death, naking it an offering for sin,' and of his 'seeing the travail of his soul, and being satisfied *b*.' In the history of Christ, ve find him saying, 'My soul is exceeding sorrowful, even o death. Now is my soul troubled *c*.' It is also said, Christ came to give his life,' or his soul, 'a ransom for many.' n all which places the same word ψυχὴ, is used, where-y the souls of men are often signified; particularly in this passage, 'Fear not them that can kill the body, but cannot kill the soul *d*;' where the soul must mean something dis-inct from the life of the body, something which should live, fter that was dead. So likewise in this passage, 'Take ny yoke—and ye shall find rest for your souls *e*.' The other word, πνεῦμα, by which the human soul is often expressed, is lso applied to the soul of Christ: For it is said, by all the evangelists, that *he gave up the ghost:* and by Matthew, Mark, and Luke, that *he cried with a loud voice*, and then *gave up the ghost*, or his *soul*.

If it was the deity that animated his body, and not a hu-nan soul, how could he give it up? How could he com-nend it into the hands of his Father? Did God commend himself into his own hands? It is said indeed, that 'Christ through the eternal Spirit offered himself without spot to

a Heb. xii. 23. *b* Heb. xii. 10, 11, 12.
c Mat. xxvi. 38.—John xii. 27. *d* Mat. x. 28.
e Mat. xi. 29.

God *a*.' The sacrifice offered, was Christ's human nature. 'He bore our sins in his own body upon the tree;' and 'poured out his soul to death.' The person who offered it was Christ, God-man; or God and man in one person: as God he was concerned in the offering; for having taken the human nature into a subsistence in his divine person, how should the life of that nature be taken away without his consent? but as God, he had a 'power to lay down his life, and to take it again *b*. The support of the human nature under its sufferings, and the dignity and efficacy of his oblation, depended on his divine person. If by the *eternal Spirit*, by whose efficiency the sacrifice was offered, be meant the *Holy Ghost*, then we are to understand it of his assisting the human nature, in the exercise of all that faith, and love, and holy zeal for the glory of God, and salvation of men, which appeared in Christ, when he gave himself for us. But if, with some very valuable interpreters, by *eternal Spirit* we understand *Christ's divine person;* how that could be concerned in this offering, has been just before declared *c*. So won-

a Heb. ix. 14. *b* John x. 18.

c Hæc est princeps causa tantæ efficaciæ, non quod Deus humano cruore fuerit delectatus; sed quia Christus immaculatus se obtulit Deo, per Spiritum æternum. Sic autem vocat apostolus æternam Christi divinitatem. Qua victimæ corporis et sanguinis sui divinum vigorem aspirant. Διὰ πνεύματος αἰωνίου, per Spiritum æternum: quod propter epitheton αἰωνιος de Spiritu ejus creato; hoc est, de animo intelligi non potest: anima enim Christi non fuit æterna, sed necessario de ejus divinitate, quæ sola æterna est accipitur.—Pareus in loc.

He (viz. Christ) was so far a priest and mediator in both his natures, as that whatever he did in the discharge of those offices, was the act of his *entire person*, whereon the dignity and efficacy of all that he did depended. This offering of himself therefore was the act of his whole person: both natures concurred in the offering, though one alone was offered. It is said, if Christ be God himself, how could he offer himself to God? That one and the same person should be the offerer, the oblation, and he unto whom it is offered,

rful and miraculous was the transaction, as a by-stander con-
uded from it *a*, that that *man* was the *Son of God.*

If it be said, supposing Christ had, in the room of a hu-
an soul, a super-celestial or super-angelic spirit, he might
ve up that as well as he could give up a human soul: It
ay be answered, that the scripture no where speaks of such
spirit in Christ: and I much wonder how any man should
now more concerning Christ's spirit, than that reveals.
uch a notion may be the matter of fancy, but it cannot be
e matter of faith; for that is suited to, and dependant upon
e word: 'so we preached, so ye believed,' said the apos-
. In matters so much above us we cannot take one step
fely, without that word, which shines as a light in a dark
ace. And I am much mistaken, if such a glorious super-
gelic spirit be agreeable to the scripture account of Christ,
creasing in wisdom b; being *ignorant of the day of*
dgment; being *filled with fear, amazement,* and *exceeding*

ms not so much a mystery as a weak imagination. But there
y be cases wherein the same individual person, under several ca-
cities, may both give, and take satisfaction himself. But it is not
e same person that offereth the sacrifice, and unto whom it is of-
ed. And whereas in the one person of Christ there are two na-
es, so infinitely distinct as they are, both acting under such distinct
pacities as they did, there is nothing unbecoming the mystery of
od, that the one of them might be offered unto the other. Although
e person of the Son is partaker of the same nature with the Father,
t that nature is not the object of this divine worship, as in him, but
in the person of the Father; wherefore the Son did not formally
er himself *unto himself* but *unto God,* as acting supreme rule, go-
rnment, and judgment in the person of the Father. In the will,
ace, and love of his divine nature, he, (viz. Christ) offered himself
to God, through the eternal Spirit. As his human nature was the
crifice, so his person was the priest that offered it; which is the
ly distinction that was between the priest and sacrifice herein.—
r. Owen expos. in loc passim.

a Mark xv. 39. *b* Luke ii. 52.

sorrowful. Nor is it probable, that he was endowed with a super-angelic spirit, when he came to be made 'a little lower than the angels, for the tasting of death *a*.' His humbling himself is ascribed elsewhere not only to his *dying for us*, but in the first place to his *taking our nature*, and being *found in fashion as a man b*.

If no satisfaction for the sins of men could be made, but in the nature that sinned, then it was necessary for the Redeemer to assume our *whole nature*, soul as well as body *c*. He gave body for bodies: soul for souls, as Irenæus is cited, saying *d*. Nor can any one glory in that head, in whom he affirms his nature not to be *e*. He knows not he plainly knows not his life, who is ignorant of Christ as true God and true man *f*. He took the whole man, saith St. Augustine, that he might save all that is in man from the plague of sin. "If the incarnate Word did not take an human "man soul, our souls had not been healed; for what he did "not assume, he did not sanctify *g*." If these things be true, then Christ did not assume a human body only, but also a human soul. This, as some think *h*, but I shall not determine, was hinted in those words of the prophet 'Behold I create a new thing in the earth, a woman shall compass a man *i* :' that is, Christ's manhood, soul and body, shall be in the womb of the virgin.

Seeing Christ did not undertake to redeem angels, it is not likely that he should make an angelic spirit part of the

a Heb. ii. 9. *b* Phil. ii. 8.

c Dr. Owen of Christ's person, fol. p. 132.

d Ib. pref. p. 18. *e* Leo, epist. 11.

f Nescit plane vitam suam nescit, qui Jesum Christum, ut verum Deum, ita et verum hominem ignorat.—Hilar. de Trinit. l. 9. p. 116.

g Ἐπεὶ ἐὰν οὐ προσελάβετο ψυχὴν ἀνθρωπίνην ὁ Λόγος σαρκωθεὶς ἀραπευτοί ἐστι εἰσὶν αἱ ψυχαὶ ἡμῶν, ὁ γὰρ οὐ προσελάβετο, οὐδὲ ἡγίασε.—Theophylact. in Joan. i. 14.

h Usher on the incarnat. p. 5. *i* Jer. xxxi. 22.

rifice, whereby he redeemed us. It may be a question, ether a glorious super-angelic spirit was capable of that *e amazement*, and *sorrow unto death*, ascribed to Christ; t it is certain, these things could not belong to the Deity: at then must be the subject of them, supposing that the inity supplied the place of a human soul in Christ? Nor on the last mentioned supposition, could the Redeemer to his Father, 'Not my will, but thine be done *a*.' If d never said to any of the angels, 'Thou art my Son, this y have I begotten thee *b*;' how could an angelic spirit part of that Son of God that was born of the virgin? e angels are all 'ministering spirits to the heirs of salva- n *c*:' The 'world to come *d*' is not put in subjection to m; but it is to Christ: therefore his body is not animated an angelic spirit.

It may be urged, *the Word* is said to be *made flesh e*, nothing is said of his soul. I answer; as the word *soul* often put for both soul and body, by a usual figure, where- a part is put for the whole; so the word *flesh*, very fre- ntly signifies the whole man: 'I will pour out my Spirit on all flesh,' viz. all men *f*.

Apollinaris, (as Theophylact tells us) made the same ob- tion, "It is not said, *he is made man*, but *he was made h;* the miserable man, (as Theophylact says) not know- that the scripture often puts a part for the whole: some- es it calls the whole man the soul; as, *every soul, which not circumcised, shall be cut off:* See how the whole man

Μὴ τὸ θέλημα μοῦ τὸ ἀνθρώπινον γενέσθω ἀλλὰ τὸ σὸν, ὅπερ σὸν οὐκ τοῦ ἐμοῦ θείᾳ θελήματος κεχωρισμένον, δύο γὰρ φύσεις ἔχων ὁ εἷς Χριστὸς πάντως καὶ φυσικὰ θελήματα τό τε Θεῖον καὶ τὸ ἀνθρώπινον ἥτοι ήσεις. Let not my will as man be done, but thine; forasmuch my divine will is not different from thy divine will: one Christ, ing two natures, had natural volitions, human and divine.— eophylact. in Lucam. cap. 22, 42.

b Heb. ii. 5. *c* Heb. i. 14. *d* Heb. ii. 5.
e John i. 14. *f* Joel ii. 28.

is expressed by a part, the soul. And again, the whole man is expressed by the *flesh*, as when it is said, 'all flesh shall see the salvation of God.' So the evangelist, instead of saying the Word is made man, saith, 'the Word is made flesh,' denominating the whole man, consisting of body and soul, by a part. But, perhaps, because the flesh is more remote from the divine nature, the evangelist, willing to signify the boundless mercy of God, mentions the flesh, that his unspeakable love might astonish us; that, for the sake of our salvation, he should assume a nature so very different and unlike to his own. The soul has some relation or likeness to God; but there is no communion, or likeness, between him and flesh: therefore, as I think, the evangelist useth only the name of *flesh*, not because the soul was not assumed, but that we might the more admire and wonder at this mystery *a*."

The word *flesh* may be used, to denote the frail, sorrowful, humbled condition in which Christ assumed our nature, and also to magnify the grace and condescension of the Saviour, in assuming such a nature, in order to our redemp-

a Οὐ γὰρ φησιν εἶπεν ὅτι ἄνθρωπος ἐγαρύετο, ἀλλα σὰρξ—ἡγνόει δε ἀφ' ὁ ἱλεεινὸς, ὅτι ἡ γραφὴ ἀπὸ τοῦ μέρους πολλάκις ὀνομάζει τὸ ὅλον, οἵτε μελλησαν ἐπιμνησθῆναι ἀνθρώπε ὅλε ἀπὸ μέρους τῆς ψυχῆς λόνῳ, ὀνομάζει αὐτ οἵτε, πᾶσα ψυχὴ ἥτις οὐ περιτμηθῆ θανατέσθω ἰδοὺ γάρ ἀντὶ τοῦ εἰπεῖν π ἀνθρωπος, εἶπι τὸ μέρος τὴν ψυχὴν, λέγω καὶ πάλιν, ἀπὸ τῆς σαρκὸς ὀνομάζ τὸ ὅλον, ὡς ὅταν λίγη, καὶ σψεται πασα σὰρξ τὸ σωτήριον τοῦ Θεοῦ· οὗτ οὖν καὶ ὁ Εὐαγγελιστὴς ἀντὶ τοῦ ἰιπεῖν ὁ λογος σὰρξ ἐγαρύετο, ἀπὸ τοῦ μέρ τὸν ἄνθρωπον ὀνομάζων, τὸν ἐκ ψυχῆς καὶ σώματος συγκειμένον τάχα δὲ ἐ ἡ σὰρξ ἀλλότριὸν ἐσι τῆς θείας φύσεως, θέλων δε ὁ Εὐαγγελιστὴς δηλῶσαι ὑπεράπειρον συγκατάβασιν τοῦ Θεοῦ, τῆς σαρκὸς ἐμνήσθη, ἵνα ἐκπλαγῶ μ τὴν ἄφατον φιλανθρωπίαν αὐτοῦ, ὅτι διὰ τὴν σωτηρίαν ἡμῶν τὸ ἀλλότριον φύσεως αὐτοῦ καὶ ξενὸν παντάλασι, φημὶ δε τὴν σάρκα προσέλαβεν ἡ μὲν ψυχὴ ἔχει τίνα συγγενειαν πρὸς Θεὸν, τὶ δε σὰρξ παντάπασιν ἀκοινώνητ Διὰ τοῦτο οὖν οἶμαι τὸν Εὐαγγελιστὴν ἐνταῦθα μόνῳ τῷ τῆς σαρκὸς ὀνόμ Χρήσασθαι, οὐκ ὡς ἀμοιροῦντος ψυχῆς τοῦ προσελήματος, ἀλλὰ πρὸς ἔνδει πλέιω τοῦ Θαυμασοῦ καὶ φρικώδες μυστηρίε.—Theophylact, in Joan. ca i. v. 14.

n. Though the *soul* is not expressly mentioned, yet it necessarily implied, and included in the word *man;* and s abundantly evident from what has been said, that Christ l a human soul, as well as a human body. He became complete perfect man: 'There is one mediator between d and men, the man Christ Jesus *a*.' How often did rist call himself *man*, and the *Son of man*, not to exclude deity, but to assert the truth of his humanity, consisting soul and body?

If any should yet say, as many formerly did, 'How can se things be?' how could a human body be formed in womb of the virgin, out of the ordinary way of generion? what kind of soul had he, and how was it united? ply, That in inferior things to dispute against matters fact is foolish; but in things divinely revealed, it is wick-

How did God at first form all things out of nothing, the body of Adam out of the earth? how did he breathe him the breath of life? shall we reject these things, beise we cannot explain them? The busy inquirers into ngs not seen, who would be thought men of superior son, ought not to neglect one rule of reason among the t, either to believe God in every thing, or in nothing. his infinite wisdom and truth be the ground of our faith, n his declaration of the reality of a thing, without exining the manner of it, ought to cause us to believe it: God's wisdom and truth be such, as he cannot either deve, or be deceived, then we ought to believe him in every ng; but if they have ever failed, we have no sufficient und to believe him in any thing. It doth not seem reable, to take one thing upon God's word, and reject ther as plainly asserted there, either because we do not it, or cannot comprehend it.

When Christ's mother was for inquiring into his wonderconception, the angel gave her such an answer, as might

a 1 Tim. ii. 5.

satisfy her faith, not her curiosity. He told her, it should be done by a 'divine power *a*;' and that was enough for her, and indeed for us, to know. Abraham having God's promise for a thing not possible, in the ordinary course of nature, is commended for his faith, as thereby 'giving glory to God *b*.' It is the glory of faith, and it is for the glory of God, to believe things that are not seen. Faith is an evidence to the Christian, of things hid from the eyes of sense and reason: As by faith we believe that 'the worlds were made by the word of God *c*,' though we know not how so, by faith, we are to believe, that 'the Word was made flesh,' the eternal Son of God, became man, though we cannot explain how it was done. If it had been needful for us to know the modus, God would have given us an account of it, and faculties to understand it. But where he has cast a veil, it does not become us to gaze. It would be better to endeavour to support our faith, than to satisfy our curiosity. If we more firmly believed these great truths, we should love them better: and if we loved them more, we should question and quarrel against them less.

APPLICATION.

Let us then believe the prophets, believe the apostles, believe Christ himself; believe him to be the true God, and true man, in one wonderful person: Let us say, 'This is our God, we will be glad and rejoice in his salvation.' O the infinite grace and condescension! 'Will God indeed dwell with men upon earth?' dwell in a creature formed in the lower parts of the earth? will he come in the likeness of sinful flesh? what amazing grace and love is this! The higher the nature assuming, and the lower the nature assumed is, the more glorious is the grace, and the condescension of the assumption. They therefore do a very ill piece

a Luke i. 34, 35. *b* Rom iv. 20. *c* Heb. ii. 3

rice to our love and thankfulness, who lessen, all they , the person assuming: and exalt, far too high, the na- e assumed: it is best to keep close to the scripture ac- nt: for as there we are most certain of truth, so the trine taught there is best suited to the honour of God, the increase of our grace and peace. Can we ever ugh admire this transaction? *God over all, blessed for r, made of a woman,* and *made under the law,* to *redeem* h as were *under the law,* whilst he neglected the fallen els? 'Lord, what is man, that thou art mindful of him! how high a pitch of dignity and happiness has he raised nature, and will raise the persons of all the redeemed!

The Son of God incarnate is called the *desire of all na- s a; the consolation.* He was the Father's delight, patriarchs' desire, the wonder of angels, the joy and de- t of all the faithful; how then should we adore him, him, serve him, praise him! He came down from ven to earth, to raise us up from earth to heaven: was born according to the flesh, that we might be n according to the Spirit: He was born of a wo- , that we might become the sons of God: He lay he womb, in a manger, in the grave, that we might lie Abraham's bosom. The prophet addresses the church nagnificent, yet sweet language, upon this head, Christ's rnation, 'O Zion, that bringest good tidings, lift up thy e with strength, lift it up, be not afraid; say to the s of Judah, Behold your God. Behold the Lord God come with a strong hand, and he shall feed his flock a shepherd *b*.' May God the Spirit enable us all in rn to say, 'Blessed is he that cometh in the name of the l, to save us; he is fairer than the sons of men:' may ll cleave to him, by faith, and say, 'We beheld his glory, e only begotten of the Father, full of grace and truth;'

a Hag. ii. 7. *b* Isa. xl. 9, 10.

and then we shall never repent of determining, to know n thing in comparison of Christ and him crucified.

SERMON IV.

PREACHED SEPTEMBER 27th, 1720.

1 Cor. ii. 2.—*I determined not to know any thing amo you, save Jesus Christ and him crucified.*

I have formerly endeavoured to shew, that Christ was real and glorious person from eternity; that in time, assumed our nature, and became man; and that the nat assumed, consisteth of a true human body, and a true man soul. I now proceed to

Prop. VII. "Christ's body and soul have their *subs* "*ence* in his divine person; and therefore in Christ there "not two persons, but one divine person only."

In the fifth century, Nestorius and others with him firmed, that as there were two natures, so there were persons in Christ; this opinion was opposed and condemn in the first council at Ephesus, consisting of two hund bishops, and by the council of Chalcedon, where six h dred and thirty were present. The reason commonly gi why the human nature in Christ is not a distinct person, because in the first moment of its formation, or creation had its subsistence in the person of the Son. The W or Son, in assuming our nature, created it *a*; and in

a Eam (scil. naturam humanam) sumendo creavit, et cre sumpsit.—Zanch. de incarnat. p. 57.

g it, he assumed it: he did not create it *out* of his divine on, but *in* it, or in union with it, at the first moment of existence. "His conception in the womb of the virgin, to the integrity of human nature, was a miraculous operaon of the divine power; but the prevention of that nature om any subsistence of its own, by its assumption into pernal union with the Son of God, is that which is above all iracles," as one observed *a*.

That the Logos, or Son, *assumed* our nature, I think ain from scripture; and that, after the assumption, he presented as one person, I also hope to prove. That Son of God assumed our nature, is declared in this scrip- 'Verily he took not on him the nature of angels, the seed of Abraham *b*.' The Arians, Socinians, and others, who tread in their steps, would persuade us, the taking *the seed of Abraham* is not meant of Christ's g our nature, but of his undertaking to redeem man-, and not angels. Crellius thus explains it *c*, "It is where in scripture said, that Christ was appointed by d to undertake for angels, and relieve them, (for this is e meant by ἐπιλαμβάνεσθαι) or that he was employed there-; but this was his work, that he should take under his e, relieve, and eternally save, the posterity and children Abraham." To the same sense, though in fewer words, ier has thus rendered and explained the text. "He does lay hold on angels to rescue them, but he lays hold on seed of Abraham for their rescue from bondage:" to rt this explication, and expose the contrary sense of

r. Owen of Christ's person, p. 14.

Heb. ii. 16.

usquam in scriptura dici, Christum angelis suscipiendis ac subis, id enim hic est ἐπιλαμβάνεσθαι, destinatum a Deo, aut in eo atum esse. Sed has ejus esse partes, ut Abrahae posteros ac cura sua complectatur, eos sublevet, æternumque servet.—de uno Deo, lib. 2. sect. 3.

the text, it has been represented as hardly consistent l
guage to say, He took not on him the nature of angels, l
he took on him the nature of the seed of Abraham. l
leave out the word *nature*, which is not in the original te
and the inconsistency vanishes, and the sense is very pl
and good: he took not of angels, any of them, but he to
the seed of Abraham, that human nature, derived fr
Abraham, which was the promised seed. Thus the apos
has explained it; 'Now to Abraham, and his seed, were
promises made; he saith not, and to seeds, as of many, l
as of one, and to thy seed, which is Christ *a*.' It
not likely, that it should be said in the fourteenth ver
that Christ came to destroy; and in the sixteenth, that
did not come to *rescue* the fallen angels. As little reas
is there to think, that in the fifteenth verse the apos
should say, that Christ came to deliver us from bondag
and then again in the next verse say, he laid hold on us
our rescue from bondage, for that would be but saying
same thing over again, without any apparent occasion for
"By angels, the good angels, not fallen angels, are prin
"pally regarded; of fallen angels he had newly spoken
"der the collective expression, the devil who had the pow
"of death; nor are, it may be, the devils any where, call
"absolutely by the name of angels *b*."

The holy angels were in no bondage, so did not need a
rescue, how then could the apostle say *of angels* in gene
and as including the good ones, that he *did not rescue the*
for there was no room to suppose, that he did or could
it? The supposed difficulty is avoided by the commonly
lowed sense of the text, that the divine Logos, or Son
God, did not take any angel, or angelic spirit into uni
with his divine person, but that he took the promised in
vidual seed of Abraham, into union with himself, and ga

a Gal. iii. 16. *b* Dr. Owen on Heb. ii. 6.

a subsistence in his own person *a*. The distinguishing ace shewed to mankind, in Christ's taking our nature, and t that of angels, is by the apostle proposed to our consi-ration: the Saviour is peculiarly recommended to the Jews declaring him to be that very seed of Abraham, solemn-promised, and so long, and so much desired; "he took ot any one of the angels, but the seed of Abraham; what s it he saith, he took not the nature of an angel but of a nan?" saith Chrysostom *b*. The angels minister to the its below, and adore the Saviour above; he who is 'the ghtness of the Father's glory, the express image of his son,' who made the worlds, who sits at the Father's right d, is become our brother, has taken our flesh, that there-he might destroy the devil's tyranny, and free us from ery.

He is here said to take the seed of Abraham, because in the pture it is so plainly, so often affirmed, that he should so do, n not one word is any where spoken, that he should be an an-er take their nature upon him; and this, as I said, gives us the meaning of the words. The apostle in them confirms what he before affirmed concerning his being made partaker of flesh and d, together with the children.—Dr. Owen in loc. p. 275.

he Socinians embrace and endeavour to confirm another exposition e words, *i. e.* that Christ, by his participation of flesh and blood, ght help and relief, not unto angels, but unto men, the seed of aham, and that it is their concernment so to do; for, if the ls express, that the Lord Christ assumed human nature, which ssarily infers his pre-existence in another nature, their per-ion about the person of Christ is quite overthrown.—*Ibid.*

Οὐ γὰρ δήπου Ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ, τὶ φησὶν οὐκ Ἀγγέλων φύσιν ἀνεδέξατο ἀλλ' ἀνθρώπου.—Chr. in loc.

eb. ii. 16. He took not, that is, he did not *assume* the nature ngels or bear that. Οὐ γὰρ δήπου Ἀγγέλων ἐπιλαμβάνεται τουτέστιν οὐ τῶν ἀγγέλων φύσεως ἐδράξατο οὐδὲ ταύτην ἐφόρεσε.—Theophylact, c.

e did not comprehend or assume the angelic nature, but the an. Οὐκ Ἀγγέλων φύσοφς ἐδράξατο οὐδ' ἀνέλαβεν ἀλλ' ἀνθρωπίνης.—menius in loc.

It has been objected, that Christ's taking the seed Abraham, cannot mean his assuming our nature, or bei made man, because this taking the seed of Abraham is a signed, as a reason why it behoved him to be made like us, *i. e.* to become man, which would be *idem per idem*, proving the same thing by the same; if by taking the see of Abraham, be understood the rescuing and redeemi them, that is a good reason, why he ought to be made li us, or become man. But the objection proceeds upon mistake, viz. that what is affirmed in the sixteenth verse, a reason of what is spoken of in the seventeenth; whereas in the opinion of the learned Dr. Owen and others, the si teenth verse is a confirmation of what the apostle had b fore affirmed, concerning Christ's being made partaker flesh and blood; and the seventeenth and eighteenth vers set forth some special ends of this divine dispensation. A the reader may see if he pleases to consult the Doctor's cel brated exposition, of the verses cited.

Christ took flesh and blood, that he might be one in n ture with the children given him; and he took his flesh an blood, as derived from Abraham, to fulfil the promise an design of God, expressed in scripture, which never speaks Christ's making use of the angelic nature, but of Abraham seed to redeem us.

Christ took our nature, that he might be our high priest and he became our priest, that in our nature, he might e piate our sins, and sympathize with us, in all our temptation and sorrows. If this be the true sense of the words, the they give no countenance to the former opinion, but plainl speak of an intelligent voluntary agent, who assumed ou nature into union with himself: Was this the act of som super-celestial or super-angelic spirit, or of the eternal So of God? not of a mere property, nor power, but of a re person: This, I think the apostle's *a* preceding discours

a Heb. i. 2.

ill best determine: The person assuming our nature, is the *on of God*, the *heir of all things*, the *brightness of the father's glory*, the *express image of his person*; who upholds all things by the word of his power, as at first he laid e foundations of the earth, and made the heavens: It is whom all the angels of God are to worship; whose rone is for ever and ever; who sits at God's right hand, hilst all the angels are sent forth by him, to minister to heirs of salvation. Is this a created, or uncreated spirit? this the work and character of an angelic, or superlic spirit; or of the eternal Son of God? Is it a truly ine and infinite person, or only a divine power or proty, to whom these characters belong? Which ever of m it be, that is spoken of in the first chapter of this stle, I think, it is plain, that it is the same person who he second chapter is said to take flesh and blood, and to e the seed of Abraham: the Lord Christ, the Son of l, according to the promise, took the nature of man, personal union with himself, as Dr. Owen explains the ds.

have the longer insisted on this testimony, because I k it to be very proper and full to the point in hand; for we have the divine person assuming, the human nature med, the personal union of the one with the other, in person of our great high-priest; in this sense the whole olic church has taken this famous text, says Pareus *a*. f it should be said, as it has been, that the Greek word μεβάνεται, *he took*, no where else signifies to take into nal union; it is a sufficient answer to say, that the l is no where else used concerning the mystery of the rnation; and it is enough that the scope and all the circstances of the place prove, that it so signifies here.

nother illustrious testimony confirming this truth is the wing: 'He who was in the form of God, took upon him

a Vide Pareum in loc.

the form of a servant *a*.' Was this person, who is said to be in the 'form of God,' a super-celestial or super-angelic spirit? Could one creature thus take upon him another, and by death merit our salvation. The Papists have long talked of the merits of their saints, in subordination to the merits of the Son of God; but who dares to say, that a created spirit, in the form of God, took upon it the form of a servant, and therein by death merited our salvation? Or was it only a divine power, or property, and no real person, that being in the form of God, took upon it the form of a servant? Or will any say that it was the Father, who being in the form of God, took upon him the form of a servant? If none of these be allowed, what remains, but that the divine Logos, the second person in the Trinity, being in the essential form of God, voluntarily assumed our nature into personal union with himself, so as that the humiliation, obedience, death, and exaltation, which followed thereupon, are all ascribed to his person: he humbled himself, and God exalted him, viz. the same person, who was in the form of God, though not in the same nature, wherein he was in the form of God, but in that nature, which he assumed, and wherein he was, in the form of a servant. It is not said *servant*, denoting a distinct person, but he took the *form* of a servant; denoting a distinct nature, taken into a subsistence in his own person, by which nature he procured our salvation.

If it be said, how could he take the human nature, without the human personality? I answer, Separate existence is necessary to human personality. Thus two men are two persons, because they exist separately, and independent of one another; though for kind their natures be the same, yet their persons are distinct, and the one lives whilst the other dies: but Christ's human nature never existed out of nor separate from his divine person; it was formed at first

a Phil. ii. 6, 7.

union with it, as well as assumed by it; it was his own
dy, and his own soul, so as no other ever were or can be.
If it be said, what is the nature of this union, and in what
anner was it effected? I shall only return the following
swer: These busy and bold inquirers into the deep things
God, had better begin with things more easy, and pro-
ed more gradually; let them explain how the parts of a
terial body are united, how the loadstone draws the iron,
d then proceed to declare, how their own souls are united
their bodies, so as that they can never, by mere acts of
understanding and will, without other means, dissolve
union; and when they have tried their abilities upon
se things, they will be better prepared, to explain the
on of Christ's two natures, or to own their incapacity to
the greater, when they cannot do the less; and how un-
sonable is it to deny this union of natures in Christ, be-
se they do not know the modus of it, whilst those very
ulties which form the denial, are resident in bodies, to
ich they know they are united, but can never tell how?
ides, if God has revealed the certainty of this glorious
on, between Christ's divine person, and his human na-
, and yet has not revealed the modus of it, it is plain,
we are bound to believe the thing, and at the same time
rest contented, not fully to know the manner how it is.
l manifested in the flesh would be no such great mystery,
l the questions which may be asked concerning it, could
ly or clearly be answered. Some have undertaken to il-
rate this union by that between the soul and body; but
gh the resemblance may hold in some things, yet it will
in many others: In man the substances united are one
re, in Christ they are two; in man neither soul nor
is the efficient cause of the union, but it is God that
hes into the body the breath of life; but the divine
s, or Son of God, actually took our nature into union
himself. As to man there was no person before the

union of the two substances; but as to Christ, in his divine nature, he was a glorious person from all eternity.

I shall not therefore attempt to clear up this union, by comparing another with it, seeing there is no other like it, but rather hint at a few scriptures more, from whence the reality of it might be proved. 'The word was made flesh *a*,' not by being changed into flesh, for then he must have ceased to be God, which was impossible; but the Word was *made* flesh, *became* flesh, as Εγένετο might as well be rendered, by his taking human nature, and dwelling therein among men. He is represented as coming into the world, in *the body* which the Father had *prepared* him, herein to do the will of God *b*. 'He is over all blessed for ever *c*;' and therefore no glorious spirit below Deity, is said to come in the flesh derived from the stock of Israel. From all which testimonies it appears that the Son of God actually took the human nature into union with himself.—Having thus proved, that the Logos, or Son, assumed our nature into union with himself, I now proceed,

2. To the other part of the proposition, that after this union, Christ is constantly spoken of in scripture, not as *two* persons, but as *one* person only. It is said, He *dwelt among us*, not *they; we beheld his glory*, not *theirs*, as the glory of the *only begotten Son*, not *sons* of God: He, *by himself*, *purged our sins*, not *they, by themselves:* in a word, the personal appellations in the singular number, *I, thou, he, him*, are always given to Christ, notwithstanding his taking our nature; and the plural personal terms, *we, ye, they, theirs, them*, are never, by the Holy Ghost, applied to Christ; which shews, that though his natures are two, yet his person is but one: Some think it is of no great moment, whether there be two persons, or but one in Christ; but the asserting a plurality of persons in Christ, is no such innocent harmless notion, as some imagine. It is observable

a John i. 14. *b* Heb. x. 5. *c* Rom. ix. 5.

what language the angel used when he foretold Christ's birth. 'That holy thing which shall be born of thee, shall be called the Son of God *a*.' The human nature is not called a *person*, but an *holy thing*, because it subsisted in the Son of God; and therefore had no personal character of its own, but was called the 'Son of God:' For weighty reasons, no doubt, did the Holy Ghost thus guard against the notion of a plurality of persons in Christ; for, if there had been more persons, there had been more Saviours than one. If in Christ the human nature had been a distinct person, all its actions would have been reckoned to his human person, and could not have had an infinite dignity and worth in them *b*, which flows from their being the obedience and sufferings of the Son of God, though in the human nature: actions are always reckoned to the person whose actions they are, and are better or worse, according to the person whose they are.

In man there is a body and soul; if these were two persons, the actions of the body would be justly reckoned to the fleshly person, and the actions of the mind to the spiritual person; but soul and body making but one person, the actions of either part, soul or body, are justly said to be the actions of the person. In Christ there

a Luke i. 35.

b What then is the personal union of the two natures in Christ? *Answ.* The assuming of the human nature, (having no subsistence in itself) into the person of the Son of God, John i. 14. Heb. ii. 16. And in that person uniting it to the Godhead, so making one Christ, God and man.—The works of each of the natures could not be counted the works of the whole person, if the person of the Son of God had joined itself to a perfect person of man: whereas, now by this union of both natures, in one person, the obedience of Christ performed in the manhood, is become of infinite merit, as being the obedience of God; and thereupon, Acts xx. 28. God is said to have *purchased his Church with his own blood.*—Usher's body of Divin. p. 165, 166.

are two natures, yet but one person, because Christ's human nature was created in, and is upheld by his divine person, as his own body and soul; their union with him being more strict, more lasting, than that of our bodies to our souls, which makes them our own, in a very intimate and endearing sense.

Were there a diversity, or plurality of persons in Christ, the man might be said to die, but God could not be said to purchase the church with his own blood. By dividing Christ's person into two, and consequently cutting off all communication of properties between them, the force and energy of our Saviour's sufferings is plainly evacuated, and the doctrine of redemption by his death subverted, as one observed *a*. If Christ were not one person, he could not be said to *purge our sins by himself*, nor to be *in heaven*, whilst he was *on earth;* nor would that be true, that there is *one Mediator between God and man;* nor could it be said, that *we shall reign in life by one b*, unless it be said, that a human person only procured our salvation: and supposing two persons in Christ, we should be confounded in the acts of our faith, prayer, and praise; but the scripture asserts the unity of Christ's person, and this leads me to the next proposition.

Prop. VIII. "As Christ's person includes *both natures*, "the properties and actions of either nature are ascribed to "his person."

Various things are spoken of Christ's person, which properly belong to his divine nature. 'In the beginning the Word was with God, and the Word was God.—Before Abraham was I am,—upholding all things by the word of his power *c*.' There are other things ascribed to Christ, which are proper only to his human nature; as to be born, to be sorrowful, to suffer and die; not to know of the day

a Dr. Edward's Preserv. part 3. p. 117. *b* Gal. iii. 16.
c John i. 1. viii. 38.—Heb. i. 3.

of judgment, which cannot be applied to his divine nature, and yet are properly affirmed of Christ. The scripture sometimes speaks of Christ, as God, and predicates of him what belongs to him only as a man; as when God is said to purchase the church with his own blood, and when the Lord of glory is said to be crucified. And sometimes Christ is spoken of as man, and what is proper to his divine nature is attributed to him; thus the Son of man is said to be *in heaven*, whilst he was here *on earth a;* which he could be only in his divine nature, and not in his human, which could not be in heaven and on earth at once. Some things are ascribed to his person, as including both natures; thus he is a Redeemer, a Mediator, the Head of the church, and Judge of the world: so likewise he is called IMMANUEL, God with us; and the Word is said to be *made flesh*, and to *dwell among us:* God was manifest in the flesh. This wonderful person is also, sometimes, signified by one nature; and that which relates to both natures, is ascribed to him; as when it is said, 'The Lord JEHOVAH is become my salvation *b*,' where he is represented only as God; but the salvation flows from him as God-man, on the account of the inferior nature united to his person; many inferior characters and ascriptions are given him in scripture; such as to be *a man of sorrows*, and the like.

It is by a very fallacious way of arguing, that the heretics allege the properties of the divine nature, in denial of his human nature, and the properties of his human nature, in denial of his divine nature. Seeing the properties of each nature belong to his divine person, as including, since his incarnation, both natures, by the help of this distinction, their most plausible reasonings are easily answered, and the truth established; and assertions which would otherwise be contradictory, may very consistently be applied to the Son of God; as, to be mortal and immortal; to be created and

a John iii. 13. *b* Isa. xii. 2.

uncreated; to be omnipresent and circumscribed in a certain place; to be omniscient, and yet not to know some things; to be in the form of God, and in the form of a servant; to exist from eternity, and to be made in time; to be the most high God, and yet to be inferior to the Father; to be made lower than the angels, and yet to be infinitely above them, and worshipped by them: In a word, to be true God, and yet true man, the man who is fellow to the Lord of hosts *a*. Wonder not, saith one *b*, to find one and the same to be prince and priest, God and man, the rod and root, the root and offspring of David, his Son, and yet his Lord; for these things belong to that one Person, who is both God and man; some of them as he is God, some of them as he is man, and some as God-man. "As he had said above *c*, "that the Son of man came down from heaven, though the "flesh did not descend from thence; yet because he was one "hypostasis, one person, those things which belong to God, "are attributed to the man, and those things which belong "to man, are attributed to God the Word; for it is said, "that God gave his Son to death, although God is im-"passible," as one of the ancients speaks.

PROP. IX. "Though there be an union of natures in "Christ, yet there is not a *mixture* or *confusion* of them, or "of their properties."

Some heretics of old taught *d*, that as there is in Christ but one person, so but one will; but we find Christ's will as man, distinguished from the will of God, in these words, 'not my will but thine be done *e*.' Nor is it possible, that

a Zech. xiii. 7. *b* Vide Jerom. in Ezek. cap. 46.

c Ὅτι ὥσπερ ἄνω εἶπεν, ὅτι ὁ υἱὸς τοῦ ἀνθρώπου κατέβη ἐκ τοῦ οὐρανοῦ, καὶ τοι οὐ κατέβη ἡ σὰρξ ἐκ τοῦ οὐρανοῦ, ἀγγ' ὁμῶς διὰ τὸ ἓν πρόσωπον, καὶ τὴν μίαν ὑπόστασιν, τὰ τοῦ Θεοῦ προσέθηκε τῷ ἀνθρώπῳ, ἤτως, καντάυθ' τὸ ἀνάπαλιν τὰ τοῦ ἀνθρώπου προσίθησι τῷ Θεῷ λόγῳ ἔδωκε γάρ φησι ὁ Θεὸς τὸν υἱὸν αὐτοῦ εἰς θάνατον καὶ τοι ὁ Θεὸς ἀπαθὴς διέμεινεν.—Theophylact. in Joan. cap. 3. v. 16.

d Zanch. de incarnat. p. 31. *e* Luke xxii. 42.

the human nature should be omnipotent, omniscient, omnipresent; or that the divine should be impotent, ignorant, or limited. If when the Word was made flesh, it had been changed into flesh, there had been no beholding of his glory afterwards, as the only begotten of the Father; or if his humanity had been changed into Deity, he could not have been hungry, thirsty, weary, sorrowful, or have sweat, and bled, and died. The union of the natures therefore in Christ, was without changing the one into the other, or mixing the one with the other; but the essential properties of each nature were preserved distinct and entire: In this sense the ancients said of this wonderful person *a*, that remaining what he was, he became what he was not, nor had been. The soul and body constitute the man, which neither part, separate from the other, could properly be said to be, and yet each part retains its own qualities and properties: The body is material, divisible, and mortal; the soul immaterial, indivisible, and immortal: in Christ the human nature is, and does, what is proper to it; and his divine nature is, and does what is proper to it: for it is impossible and a contradiction, that the humanity should be changed into divinity, or the divinity into the humanity; or that a finite nature should become infinite, or an infinite nature become finite, or that what is created, should become uncreated; or what is uncreated, become created; much less can each, or either nature, be both; for then indeed in Christ there would be but one nature, and that nature contradictory to itself. In the divine nature there is no variableness, nor shadow of turning; Christ's divinity therefore could not be turned into humanity, nor could the humanity, remaining such, become divinity. The ancient catholic faith, (as appears from the Athanasian creed) was that Christ is God-man, "yet he is not two but one Christ; "one, not by the conversion of the Godhead into flesh, but

a August. Ep. p. 174.

" by taking the manhood into God; one altogether, not by " confusion of substance, but by unity of person."

PROP. X. " Many high *titles* and *characters* are given to " this glorious person to confirm and invigorate our faith and " love:" I shall just touch upon a few of them.

John the evangelist, speaking of the *Word made flesh*, adds; 'We beheld his glory, as the glory of the only begotten of the Father, full of grace and truth *a*.' " He was " now in no reputation with men, despised and rejected of " them, was far from affecting or enjoying a worldly glory: " but yet he had a glory, which his disciples saw, not a " fleshly but a spiritual, not an earthly but a heavenly glory." *It was the glory of the only begotten of the Father*, but not the *brightness* of his glory as God. For, as one well observes *b*, if the people could not bear the glory which appeared in the face of Moses, how should we be able to behold the brightness of the divine glory. Yet the glory which they saw, is expressly said to be the glory of the 'only begotten of the Father;' not the glory of the prophets, angels, or any other mere creature, but the glory of God's only begotten Son. An uncommon star conducted the wise men to him, they worshipped him, the heavenly host adored and praised him; men, women, and angels proclaimed his birth; an infant in the womb leaped for joy, on that account; but afterwards not the stars and heavens, angels and arch-angels, but God the Father 'appeared in glory *c*,' and owned him for his Son.—The glorious Spirit abode upon him; the gracious words that came out of his mouth, and

a John i. 14.

b Εἰ γὰρ Μώσεως τὴν αὐτῆς ἡμῶν μετέχοντος φύσεως, οὐκ ὑπέμειναν οἱ κατ' ἐκεῖνο γε καιροῦ τὸ πρόσωπον μὺνον δόξασθεν ἰδεῖν, ἀλλὰ καὶ προκαλύμματος ἐδέησε, τῷ δικαίῳ, τοῦ δυναμένου τὸ τῆς Δόξης ἀκρατοῦν, συσκιάσαι καὶ τὸ ἀμήχανον τῆς ἑαυτοῦ ὄψεως δυνατὸν αὐτοῖς θεῖναι, πῶς θεότητα γυμνὴν ἴσαν ἀπροσιτοῦν καὶ αὐταῖς ταῖς ἄνω δυνάμεσιν ἡμεῖς οἱ πήλινοι καὶ γηγενεῖς ἠδυνήθημεν ἂν ἐνεγκεῖν.—Chrysost. in loc.

c 2 Pet. i. 17.

the god-like works that were done by him proclaimed a glory, which could belong to no other, but the only begotten of the Father *a*; by his miracles, he manifested his glory, diseases were subject to his controul, evil spirits fled at his rebuke, the devil was cast down from his empire, and death itself was conquered by him: But what made the glory of his grace and truth more conspicuous, was his dying for sinners, satisfying divine justice, reconciling us to God, enlightening the minds, and renewing the hearts of men: turning vile sinners into glorious saints, a work becoming the glorious and only begotten Son of God. In a word, the wisdom, the power, the grace, and love which appeared in his whole conduct, living and dying, declared him to be a glorious divine Person, God's only begotten Son, full of grace and truth. It is a greater work of power and grace, to cast Satan out of the souls than out of the bodies of men. To forgive great sins, and sanctify the vilest sinners, is a work of grace and truth, becoming the only begotten of the Father.

Christ is the only begotten of the Father, as he is his own proper Son, of the same nature: for, before he was made flesh, he was with God, and was God; not barely like the only begotten Son, but the self-same. The word *AS* is thus used, when it is said, that Christ was found in fashion *as* a man, he really was a man; so here his glory was *as* of the only begotten of the Father; it was the glory of him who really was, and is God's only begotten Son.—He is the brightness of the Father's glory; the glory of God shines in the face or person of Jesus Christ; he is the Lord of glory *b*. Many other expressions of a like nature set forth the glory of this divine person Jesus Christ.—Many glorious titles are affixed to him. Particularly he is said to be the *image of the invisible God*, and the *first-born*

a John ii. 11.

b Heb. i. 3.—2 Cor. iv. 6.—1 Cor. ii. 8.

of every creature. The beginning and first begotten from the dead. He is the *image of the invisible God*, as the power, wisdom, goodness, and other perfections of God discovered themselves in the works which he did, so as that he could justly say, 'He that hath seen me, hath seen the Father also *a*;' because the Father abiding in him did the work; and seeing he did the works of the all-wise, almighty, gracious Father, he by these works proved himself to be the image of the invisible God: And might say, he that had seen him, had seen the Father also. He being one in nature with the Father did the same works, and represented the Father's perfections to men. If he be only a creature, how should he be the image of the Creator? A beast is not the image of a man, nor a man of an angel, nor an angel of God; what can be like God that is not God? Who can manifest the glory and perfections of the invisible God, but he who is one with him, or of the same nature and perfections? 'He is the first-born of every creature *b*.' It is not said, the *first created:* but *the first-born c.*— Almost all the Greek fathers, and many of the Latins understand it of Christ's divine nature, saith the learned Davenant *d*, who has cited Tertullian, Ambrose, and Chrysostom, full to the purpose. This sense seems to be much favoured by what follows; for 'by him all things were created, which is assigned as a reason, or evidence of his being *the first-born:* Because he created all things, visible and invisible, angels, and all things else; therefore he himself is

a John xiv. 10, 11. *b* Col. i. 15.

c Καὶ μὲν ὁ πρωτόκτιστος εἶπεν ἀλλὰ πρωτότοκος.—Chrysost. in loc.

Our translation, *(the first-born of every creature)* comes not up to the force, or meaning of the original; it should have been *first-born before the whole creation*, as is manifest from the context, which gives the reason, why he is said to be πρωτότοκος πάσης κτίσεως, it is, because he is *before all things*, and *by him were all things created*, as the learned Dr. Waterland observes, Ser. II. p. 59, 60.

d Vide Davenant in loc.

no creature, but the eternal Son of God, who was before them all, by whom, and for whom, they were all made.

In the eighteenth verse he is said to be *the beginning*, ἀρχὴ; the word is often used for the *principle*, the *source*, *spring*, and *efficient cause a*: in this sense, it may be he is said to be 'the beginning of the creation of God *b*.'—All things were made by him, visible and invisible, and without him was nothing made that was made. It is observable, that the holy Spirit, when he styles him *the beginning*, immediately adds, *first-born from the dead*; which cannot be meant, that he was the first person that rose from the dead, for he was not; but rather, that he is 'the resurrection and the life *c*,' being God's first-born, his only begotten Son: as he created all things at first, so he quickens whom he will, and raises the dead, and brings them out of their graves, by a word of power; as by the same word of power, he at first brought them out of nothing, into being: This is the work of God, of him who, being the proper Son of God, before all creatures, the Lord and heir of all things, the source and spring of all power and life, made the worlds, and raiseth the dead. What a glorious person is our Saviour! what reason had the apostle to desire to know him, and to make him known? And, how justly might it be said to the church, 'Cry out and shout thou inhabitant of Zion, for great is the holy One of Israel, in the midst of thee *d*?'

a Ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ ἀντὶ τοῦ ἡ βασιλεία καὶ ἡ ἀρχὴ πάντων, ὡς κτισμάτων δεσπόζουσα· ἀρχὴ γὰρ τῆς κτίσεως· προκαταρκτικὴ αἰτία τῆς κτίσεως;—ἀρχὴ τῆς κτίσεως (ὡς ἐφθέγμεν εἰρηκότες) οὐκ ἄλλο τί τὸ ἄρχον τῆς κτίσεως τοῦ Θεοῦ δηλοῦν βέλεται.—Arthæ. Episcop. Cappad. comment. in Apoc. 3. 14.

The beginning of the creation of God; that is, the ruler and governor of all things, as having dominion over those things that were created; for, the *beginning* of the creation is evidently said to be the *cause* of the creation: by the *beginning* of the creation, as we have also said, he would signify nothing else, than that he is the *author* of the creation of God.

b Rev. iii. 14. *c* John ix. 25. *d* Isa. xii. 6.

There is a multitude of other glorious titles given to Christ, which I cannot now so much as mention, which indeed would deserve many discourses. I shall, however, take notice of one more: Christ is often styled 'the Son of God,' and that with distinction from all other sons of God: He is said to be God's own proper Son; his only begotten Son; his beloved and dear Son; the Son of the living God. God has sons by creation, sons by regeneration; but Christ is a Son in a different and higher sense. Something very great is meant by it; hence a multitude of witnesses attested it. John Baptist bore record of it. Peter, in his famous confession said, 'Thou art Christ, the Son of the living God *a*.' And Christ told him, that the Father revealed it to him, and that he was blessed in having this discovery; that on this rock the church should be built. Could it then mean no more than a Son born of a virgin, and invested with a special office? Paul calls him, in one place, the Son of *himself*, even of God the Father, and his *proper* Son *b*.—God, from heaven, proclaimed this title; 'This is my beloved Son *c*;' and this is the thing *testified* by the three witnesses in heaven, and the three on earth *d*; this is that for which the Jews crucified him; 'By our law he ought to die, because he made himself the Son of God *e*.' When Christ owned himself to be the Son of God, the Jews inferred, that he made himself God. Christ in his defence pleaded his office, as sanctified, and sent into the world; yet did not deny, but asserted, and proved his Deity, from his being in the Father, and doing those works which none but God could do: 'If I do not the works of my Father, believe me not: but if I do, though ye believe not me, believe the works, that ye may know and believe, that the Father is in me, and I in him *f*.' By which he meant, that

a Mat. xvi. 16. *b* Rom. viii. 3, 32. *c* Mat. iii. 17.
d 1 John v. 7, 8. *e* Mark xiv. 61.—John xix. 7.
f John x. 37, 38.

he and the Father are one; that he was so the Son of God, is to be true God. The titles of *Son of God*, and *Messiah*, are often put together, because they meet in the same person; not because they denote the same thing, for in scripture they are distinguished. When the Eunuch said, 'I believe that Christ is the Son of God *a*.' And when Peter made that glorious confession; 'We believe and are sure, that thou art Christ, the Son of the living God *b*.' Did they only say *c*, we believe that Jesus Christ is Jesus Christ? and yet so it must be, if by *Jesus Christ*, and *Son of God*, they meant the same thing; but if by Son of God be meant God the Son, then the sense of their confessions is very full and glorious: We believe that he who is our Saviour by office, is God's own Son by nature; and that, 'As the Father hath life in himself, he hath also given to the Son to have life in himself *d*.' And if this be meant by the Son of God, no wonder that so much stress is laid upon it in scripture. 'He that hath not the Son of God, hath not life. Whosoever confesseth that Christ is the Son of God, God dwelleth in him, and he in God. And we know that the Son of God is come, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life *e*.' The Son of God is the true God; and our eternal life depends upon knowing and believing in him, as such. 'These things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name *f*.'

a Acts viii. 37. *b* John vi. 69.

c Οὐ γὰρ εἶπε, σὺ εἶ ὁ Χριστὸς, υἱὸς τοῦ Θεοῦ, χωρὶς τοῦ ἄρθρου, ἀλλὰ τὰ τοῦ ἄρθρου, ὁ υἱὸς τουτέστιν αὐτὸς ἐκεῖνος ὅ ἐστι καὶ μόνος ὅ χάριτι υἱὸς ἀλλὰ ὁ ἐξ αὐτῆς τῆς οὐσίας τοῦ πατρὸς γεννηθείς.—Theophylact. in Mat. p. 16. v. 16. He did not say, *Thou art Christ, the Son of the living God*, without, but with the article; he, viz. the very Son, who is the true and the only Son, not by favour, but as begotten of the very substance of the Father.

d John v. 26. *e* 1 John v. 12. iv. 15. v. 20.

f John xx. 31.

PROP. XI. "The whole design of salvation, and all the "parts of it, *center* in Christ's person."

Christ is the chief corner-stone, the rock upon which the church is built; and another foundation no man can lay: take this away, and the whole building falls to the ground; for 'there is salvation in no other *a*.' The covenant of grace was, by the Father, made with him; election-grace, and all subsequent grace and glory are given in and by him. We have an admirable account of this in the first and second chapters of the epistle to the Ephesians. The apostle affirms, that God hath 'blessed us with all spiritual blessings in Christ *b*.' This general he makes good in many particulars. We are 'chosen in him *c*;' by him we have 'the adoption of children;' we are made 'accepted in the Beloved;' and we have 'forgiveness through his blood.' In him we 'obtain the inheritance;' in him 'we are sealed with the holy Spirit of promise;' in him Christians are made 'nigh to God;' in and through him they 'draw nigh to God;' in him the church universal becomes 'God's temple;' in him a particular church becomes 'his habitation.' And all this is agreeable to the eternal counsel and will of God, to 'gather all things together in Christ *c*.' He is that glorious person, who was 'before all things, and 'in whom all things consist *d*.' Take away his *humanity*, and he has no sacrifice to offer; take away his *Deity*, and the merit of his sacrifice is destroyed, his intercession made void, and our salvation overturned at once. Take away the doctrine of Christ's *person*, and the gospel scheme is a mere confused heap, and without his righteousness, his grace and Spirit, we should, in law and nature, all be dead towards God, and certainly shut out from eternal life. We have reason then to love and value him, to stand up for his Deity, and divine person-

a Acts iv. 12. *b* Eph. i. 3.
c Eph. i. 5, 10. *d* Col. i. 17.

ity; for take away these, and we lose our God, and our sal-
ation; and what have we more.

Prop. XII. "Christ is now in a *state* of exalted glory himself, and is doing glorious things for his people."

This is generally allowed, and indeed plainly revealed in cripture. He 'entered into his glory *a*;' was 'received by he Father; highly exalted and crowned with glory and ho-our.' This glory of Christ is asserted in those words of is; 'That they may be with me, that they may behold my lory *b*.' This glory we now see but 'through a glass arkly *c*;' it is reserved for heaven, to see Christ as he , to behold the glory and excellency of our Redeemer, as od-man, sitting at God's right hand, as a Prince and a aviour highly exalted above the most glorious creatures: he transfiguration was a shadow of it; John 'fell at his et as dead *d*,' when Christ gave a brighter display of it; ut who knows what it is in itself? or what it will be, to ehold him? This we know, that in this glorious state he tercedes for his people, communicates his Spirit and grace them, preserves and defends them, and brings them safe glory. When he went up into heaven, it was to appear the presence of God for us, to be our advocate, and ead our cause, preserve our peace, and make a full appli-ation of that salvation which he had purchased. He as-nded, not only to do all that remained for him to do, as a ophet and a king; but also, as our great and glorious high-iest, passed into the heavens for us.

Prop. XIII. 'This glorious person is the *object* of our faith and worship."

It is what God commands, and takes pleasure in; 'That e believe on him whom he hath sent *e*.' It appears then at the person of Christ is the proper object of faith, and

a Luke xxiv. 26.—1 Tim. iii. 16.—Heb. ii. 9.
b John xvii. 24. *c* 1 Cor. xiii. 12. *d* Rev. i. 13.
e John vi. 29.—John xiv. 1.—Acts xvi. 31.—John i. 12.

not his doctrine only. Faith receives Christ and relies upon him; we are bound to believe Paul, but not to believe in Paul: to believe his doctrine, but not to depend upon his person for salvation. It is said, 'That by him, (viz. Christ) we believe in God *a*.' Whence some would infer, that he cannot be the object of faith, who is the means of it; but the consequence is not good. Christ's resurrection, and reception into glory, are a means of faith, as they shew justice to be satisfied, and God reconciled; but this is so far from excluding the risen and glorified Redeemer from being the object of our faith, that it renders him more meet and fit so to be. It is the work of the Spirit, 'to convince the world of sin, because they believe not in Christ *b*.' He is gone to the Father, and so has made it evident, that in him there is a sufficient righteousness for faith to fix upon; whereas, if he had not *risen*, and if he had not *ascended*, faith in him would have been a *vain thing*, and we had been yet *in our sins*. Nor does it follow, that because *by him we believe in God*, that therefore we are not to *believe in Christ*, seeing faith in the Father and Son are both mentioned in one text *c*; and faith in the Son is particularly enjoined. Nor does it follow, that he is not God, because by him we believe in God; for it is very consistent for him to be the object of faith, as God-man, and the means of faith, as arising and ascending. He is the immediate object of faith, as a propitiation; and, with the Father and Spirit, the ultimate object of it, as 'God over all, blessed for ever *d*.'

That Christ is the object of divine religious worship is abundantly evident in scripture, and generally allowed. 'All the angels of God are to worship him *e*;' he is the object of the believer's faith, love, hope, prayer, and praise. The scripture makes no distinction between a supreme and infe-

a 1 Pet. i. 21. *b* John xvi. 9. *c* John xiv. 1.
d Rom. ix. 5. *e* Heb. i. 6.

or divine worship; but absolutely forbids any religious orship to be given to any other, than to the supreme God. Thou shalt worship the Lord thy God, and him only shalt ou serve. My glory will I not give to another *a*.'— hrist then is that supreme God, seeing divine worship is ven to him, not only with God's allowance, but by his mmand. 'He is thy Lord, worship thou him *b*.' 'That l men honour the Son as they honour the Father; he that onoureth not the Son, honoureth not the Father *c*.' Di- ne worship is that respect due to the divine Being, and ven according to the will of God. The perfections of od, such as infinite holiness, goodness, power, prescience, owledge, and glory, are the proper grounds and reasons it: if these be not in Christ, he has no right to our re- gious worship; and if they be in him, they are equally in m with the Father; for in what is infinite, there is no eater and less. If then the formal reason of the worship the same, surely the worship itself is to be the same; and who is *the brightness of the Father's glory*, and *equal God*, has a right to equal honour *d*. Seeing the scrip- res make no difference between *the blessing, and honour, d glory, and power*, ascribed to him that *sitteth upon the rone, and to the Lamb e*, I see no reason, why any ould be made by us. All creatures being obliged to give e same respect to him that sits upon the throne, and to the

a Mat. iv. 10.—Isa. xlviii. 11. *b* Psalm xlv. 11.

c John v. 2, 3.

d It is assigned as a reason, why the Son of God was incarnate, to come the Saviour and Redeemer of mankind, because if it had en possible for a creature to undertake and effect our redemption, en would never have thought they could have had esteem enough him, or have made due expressions of their gratitude, unless they d deified him, and committed idolatry, in worshipping him, and ying him all divine honours.—Jenkyn's reasonableness, &c. of the ristian religion, book 2. p. 366.

e Rev. v. 3.

Lamb for ever and ever; surely we are safe who do it, but they are very unsafe who do it not.

PROP. XIV. "Christ, who is now the object of our faith and religious worship, will shortly be the *author* of our complete salvation." 'To them that look for him shall he appear the second time, without sin, unto salvation *a*.' Our blessed Lord's first appearance was in the likeness of sinful flesh: His second appearance shall be to free his people from all the sin that dwells in their flesh, and to put the finishing hand to their salvation. If therefore he was the *desire of all nations* in his first coming, how much more so may he be, with respect to his second coming? Well might the church say, 'Come, Lord Jesus, come quickly *b*.' Well may every believer love his appearance; and seeing he is such a glorious person, possessed of all perfections, not only human, but also divine, what reason have all true Christians to 'gird up the loins of their minds,' and to 'look for the blessed hope, and the glorious appearing of the great God even our Saviour Jesus Christ?'

APPLICATION.

In the mean time, let us beg of God the holy Spirit, to enable us to recollect, and improve this doctrine of Christ to those divine purposes, to which it is adapted; let us then make use of it,

1. To *increase our knowledge of him*, that we may *grow in the knowledge of Christ c*. Our best views are very imperfect; there is room for farther discoveries: the object is worthy of our contemplations, and there is ground to hope, that if we 'follow on to know the Lord, we shall know him *d*,' through the Spirit of wisdom and revelation, enlightening our understandings, and explaining the scriptures to us. It is our duty, 'To search the scriptures, because

a Heb. ix. 28. *b* Rev. xxii. 20.
c 2 Pet. iii. 18. *d* Hos. vi. 3.

ey testify of Christ *a*;' but they will prove but a dark d a dead letter to us, if the Spirit doth not make them ht and life. With a holy dependence upon his office, d gracious disposition towards us, let us then apply our-lves to this study, counting all things but loss, for the ex-liency of this knowledge, which is introductive to eternal e.

2. To *strengthen our faith*, and *encourage our adora-n and worship*. If Christ were not God, of the same ture with the Father, he would be but a creature, how rious and exalted so-ever; and then the charge of idola-would lie against us for worshipping him, and the curse God would lie upon us, for trusting in him; but seeing is God, and God in our *nature*, we may *trust and not afraid b*. Here is ground and scope enough for faith the highest respect: The glorious object is more than ual to our highest trust, and deepest reverence. Let us en be stedfast and strong in the faith; hold fast the doc-ne, and exercise the principle of it; and that will lead us, th the apostle, to say, 'To him that loved us, and washed from our sins, be glory and dominion for ever and ever; worthy is the Lamb that was slain, to receive glory, and nour, and praise *c*.'

3. Let us make use of this doctrine, to *inflame our love him*, and *increase our delight in him*: his name is as an intment poured out *d*,' therefore the virgins ought to e him. He is 'fairer than the sons of men *e*;' the glorious sdom, grace, and love of God, and the other perfections God are in him; there is no danger, therefore, in loving n with all our souls and strength. The object before us God's only begotten Son: the Father shewed the highest e, in giving such a Son; the Son manifested the highest e, in giving himself; and this calls for the highest love

a John v. 59. *b* Isa. xii. 2. *c* Rev. i. 5.
d Solomon's Song, chap. i. 3. *e* Psalm xlv. 2.

and delight on our part. Had it been only a creature, though the highest and best of creatures, that had been given, and that gave himself, the love, and the gift, had been nothing to what now it is, God's giving his own proper Son, the Son of himself, who had been always his delight; and therefore deserves always to be ours: May it appear that we have that love, that many waters cannot quench. Seeing death could not abate Christ's love to us, let not all the contempt thrown upon him alienate our affections from him. Did Moses esteem the 'reproach of Christ, more than all the treasures of Egypt *a*,' though Christ was not then so clearly revealed? and shall we be ashamed of his truth, or unwilling to lay down our estates, our reputation, our lives at his feet, if thereby we may advance his glory? Doubtless the apostle had very good reason for fixing a dreadful curse upon all such as 'loved not the Lord Jesus Christ *b*,' and also for *wishing grace* to all such as 'loved him in sincerity *c*.' Did the Son of God love us so well, as to dwell and die in our nature, for our redemption? O then, how worthy is he of our delightful love!

4. Let us improve this doctrine, to *enlarge our obedience*. If we own him as our Lord and Saviour, his authority should move us, and his love should constrain us, to love him. That is a weighty and dreadful sentence of the apostle, whereever it falls, 'He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him *d*.'—Christ is a 'son over his own house *e*;' therefore we are bound to hear and obey his voice: There is no *escaping* if we turn away from this heavenly teacher and Lord. May we then obtain grace to serve him acceptably, that we may not be unfruitful in the knowledge of Christ; and if we *do his will*, he has promised, that we 'shall know his doctrine *g*;

a Heb. xi. 26. *b* 1 Cor. xvi. 22. *c* Eph. vi. 24.
d 1 John ii. 4. *e* Heb. iii. 6. *f* Heb. xii. 12, 25.
g John vii. 17.

it if we do not, it will be no wonder, if it be hid from us. et us then, in a way of faith, prayer, and gospel obedience, ndeavour to grow in the knowledge of Christ, and him rucified.

SERMON V.

PREACHED DECEMBER 6th, 1726.

COR. ii. 2.—*I determined not to know any thing among you, save Jesus Christ and him crucified.*

THE doctrine of Christ, and him crucified, has met with fferent entertainment and success in all ages: To some it s been a *stumbling-block* and *foolishness;* to others, *the isdom of God*, and *the power of God.* The Jews, who pected the Messias in all the power and grandeur of an rthly King, to deliver them from their servitude to the mans, and to raise them to the highest pitch of temporal eatness and glory, could not receive him as their Saviour, o was *a man of sorrows*, who appeared *in the form of servant*, and was *crucified in weakness.* The Greeks, o sought after wisdom, and pretended to clear ideas, and ong and convincing reason, thought it a folly, to expect at life should spring out of death, blessedness from a rse; that he should appease the wrath of God for others, o so evidently died under it himself: Their faculties could t grasp it; it was above the reach of their idolized rea-n, that he should deliver others, who did not preserve mself: they could not understand, how he should be the viour of the world, who was conquered, and crucified by

so small a part of it; and therefore they *despised*, and *wondered*, and *perished a*. They were of an inquisitive genius must have a reasonable belief, and could not lie down satisfied in darkness: Christ crucified, the 'wisdom of God in a hidden mystery,' they rejected as unintelligible; and thus 'professing themselves to be wise, they became fools *b*:' and whilst they despised the darkness of a mystery, fell down into the darkness of everlasting perdition. The apostle has declared, that the 'preaching of the cross is to them that perish foolishness *c*.' If they could have submitted their blind reason to scripture revelation, they might have learned, that *Christ ought to suffer*, and then to *enter into his glory*; "Let us (says one of the ancients) weep over them *d*; the "doctrine of the cross is foolishness to them, for so it is to "those that perish. They call that foolishness, which is so "full of wisdom; they will not be persuaded, but by human "wisdom: and if you would so persuade them, you shall "but do the contrary; for those things that are above reason "do only require faith." But to the saved, Christ crucified is *the wisdom of God*, and *the power of God*.

Christ crucified, is the union of all the parts of the Christian doctrine, suited to our miseries and wants, the support and life of all our graces. Take away this, and what becomes of election, which is through the sprinkling of the blood of Jesus? How should justice be satisfied, if Christ's atoning sacrifice were wanting *e*? And if there be no satisfaction, there can be no remission, and consequently no salvation. Of what advantage would the covenant of grace

a Acts xiii. 41. *b* 1 Cor. ii. 7, 11. *c* 1 Cor. i. 18.

d Θρηνῶμεν τοίνυν αὐτὸς ὅτι ὁ Λόγος τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστὶν—σὺ δὲ μωρίαν καλεῖς, πράγμα τοσαύτης σοφίας γέμον τὸς ἐ ἔτω διακειμένους, διὰ σοφίας ἀνθρωπίνης, πείθειν οὐκ ἐτὶ, ἀλλὰ κἂν βιαληθ οὕτω πεῖσαι, τὸ ἐναντίον ποιεῖς. Τὰ γὰρ ὑπερβαίνοντα λογισμὸν πίστεως δεῖτ μανῆς.—Chrysost. in loc.

e 1 Pet. i. 2.

r the promises of it be, if that blood were never shed, which onfirms them, and upon the shedding of which they all de-end? 'When thou shalt make his soul an offering for sin *a*;' r, 'When his soul shall make an offering for sin, he shall see is seed, he shall prolong his days; the pleasure of the ord shall prosper in his hand *b*.' 'Therefore will I divide im a portion with the great, because he hath poured out is soul to death.' What had become of this seed, and this ortion, if Christ had made no offering for sin, if he had ot poured out his soul to death? On what account could e holy Spirit have been given to fit men for heaven, if hrist, by his blood, had not removed the curse, and ob-ained eternal redemption for us? What joy in God, what eace in ourselves, what rejoicing in Christ, what hope of ory could we have had, if Christ had not 'put away sin y the sacrifice of himself *c*?' In short, take away a cru-fied Christ, election would be fruitless, redemption a nul-y, justification and adoption but a fancy, yea, the whole spel but a mere fable.

If Christ's death and sufferings are excluded, the whole ime of the gospel salvation is broken in pieces, and the se-ral parts become disconcerted and inconsistent with one other. But of this I shall have occasion to speak more reafter, and to shew how all the glorious lines of divine uth meet and center in a crucified Christ; and all the parts gospel doctrine, fitly framed together, grow up into a autiful and holy temple in the Lord. By the hints now ven, it may appear, how much the support and vigour of our graces and comforts are concerned in the knowledge Christ, and him crucified. By exercise upon this subject, th lives and grows strong: love feels the attractive power,

a Isa. liii. 10.

b See Pool's Annot. on the place; and also Charnock's works, l. ii. p. 310, 920.

Heb. ix. 26.

and breaks out into a flame; repentance flows with all its springs, from a heart melted in the views of a dying Saviour; mortification advances under the power of the cross hope, with longing eyes and earnest desire, springing up with Christ from the dead, pleaseth herself with the prospect of seeing the Lamb as it had been slain, and being for ever with the Lord: Holy joy breaks forth in that song, 'Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing *a*.' The Church here speaks, as if she could never find out sufficient titles of honour, and respect for her crucified Redeemer, though others never knew when they have debased and disgraced him enough. Did Abraham rejoice to see the day of Christ's atonement *b*? and shall we reject it, or grow weary of it? With what pleasure and profit may we speak and hear of this subject, if the holy Spirit shall please to aid and assist us?

In the explication of the text I observed, that the *object* of knowledge is set forth, both in his person and offices. The first of these has been discoursed upon: the second comes next to be considered:—Christ's offices, which the words *Jesus Christ* hint to us.

Some have spoken of the name JESUS *c*, as his proper name; and his name CHRIST, as counting out his offices: but, I think, the words JESUS CHRIST, anointed Saviour, both of them represent to us, first, the person, and then, the office, or the offices of the Redeemer. All action and works must proceed from some agent; the work of mediation, which is a personal work, must connote the person

a Rev. v. 12. *b* John viii. 56.

c JESUS est nomen proprium mediatoris; CHRISTUS quasi cognomen.—Utroque officium ejus designatur; sed nomine magis summatim, cognomine vero clarius, et expressius; cognomen enim *Christus*, notat tres certas officii partes.—Paræus in Catech. Un p. 215.

by whom it is performed: JESUS *saves his people from their sins a;* the word, CHRIST, *anointed*, signifies not only the person, but also the work of our Saviour, as may appear in the following propositions:

PROP. I. "As priests, and sometimes kings and prophets, were among the Jews *anointed* to their offices; so our Saviour was anointed as a prophet, to preach glad tidings to the meek; as a priest, to bind up the broken-hearted; and as a king to deliver the captives *b*."

It was fit there should be same analogy between the office and the unction: Therefore they that typified Christ, were anointed with the inferior ceremonial oil: But our Saviour, who obtained a more excellent ministry, had therefore the more excellent unction, viz. the oil of gladness, the holy spirit consecrating him to, and assisting his human nature in, the discharge of his offices.

PROP. II. "The person anointed to, and invested with these offices, is IMMANUEL, God incarnate, or God in our nature."

As the unction means designation and ordination, it is properly applied to the divine person of the Mediator: He is spoken of as God, who was 'anointed with the oil of gladness above his fellows *c*.' As the anointing with the holy spirit signifies the *gifts d*, and *aids* of the holy Spirit *e*,

a Mat. i. 21.

b Psalm xi. 1. *which Christ has applied to himself,* Luke iv. 18—21.

c Heb. i. 8, 9.

d Unctio ergo respectu utriusque naturæ ordinationem illam significat; sed respectu humanæ naturæ præterea significat donorum ad munus illud obeundum sufficientium collationem.—Wallæus de offic. Christ. p. 38.

e Isa. xi. 2. 'And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.—And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.'

it terminates upon his human nature only, and not his divine person, which has all the divine perfections in itself; and cannot properly, in the sense last mentioned, be said to be anointed with the holy Spirit. But yet as the human nature is taken into a subsistence in his divine Person, the anointed may properly enough be predicated and affirmed of his Person.

PROP. III. "The unction of our Redeemer has a great "*stress* laid upon it in scripture." And therefore we read, 'Whosoever believeth that Jesus is the Christ, is born of God *a*.' 'Who is a liar, but he that denieth that Jesus is the Christ? He is an Antichrist, that denieth the Father and the Son *b*.' He denieth Jesus to be the Christ, who denies either of Christ's natures, in whole or in part; who separates or confounds them; who denies any of Christ's offices, or his anointing to them; and particularly, who trusts not in him alone to procure, by his one offering, as his great high-priest, his pardon and acceptance with God: In a word, he who denieth Christ's person, unction, offices, or his execution of them, in teaching us, making atonement, and in ruling and rewarding his people, he is a *liar*, and an *antichrist*:—of such weight and importance is this title CHRIST. Our Saviour's enemies were sensible of this, when they made an order, that if 'any man did confess that he was Christ, he should be put out of the synagogue *c*.'

PROP. IV. "Our Saviour's anointing was *superior* to "that of any other, and more excellent as to the work, to "which he was consecrated."

The apostles and others, who are called his followers had the Spirit *by measure*, but Christ *without measure*. He is 'fairer than the sons of men *d*;' and had a glory as the 'only begotten of the Father, full of grace and truth *e*:' and of his fulness the apostles and all others re-

a 1 John v. 1. *b* 1 John ii. 22. *c* John ix. 22.
d Psalm xlv. 2. *e* John i. 14, 16.

ceive. Christ's anointing answers to that of Aaron his type; the precious ointment which was 'poured upon his head, ran down to the skirts of his garment *a*.' Our Saviour was so anointed, as to 'fill all in all *b*:' He filleth all his members, and all their faculties, with all those measures of the Spirit, which they ever receive.

In treating upon those offices, to which our Saviour was anointed, it is proper to take some notice of one grand name, or title, which is general, and comprehensive of all Christ's particular offices, and that is, *Mediator*. In scripture, Christ is said to be a 'Mediator between God and men *c*;' and to be 'the Mediator of the new covenant,' which is the better covenant. What I shall speak concerning this Mediator, I shall sum up in the following propositions.

PROP. I. "Christ, as Mediator, is a *middle person*, be-
"tween God and men, making and maintaining peace, and
"mutual satisfaction; and securing all the stipulated ends
"and fruits of his mediation."

The Mediator was God and man in one person, that by doing and suffering all that was required, he might unite God and man in one covenant, and procure and secure all that glory to God, and all that happiness to the redeemed, mentioned and contained in the new covenant. The word Μεσίτης, *Mediator*, signifies a middle person, who comes between distant and disagreeing parties, to procure a reconciliation, and all the blessed fruits of it. Thus Christ, as Mediator, makes our peace with God, and secures all that glory to God, and happiness to man, which is agreeable to his purpose and promise.

PROP. II. "Christ is the *only Mediator* between God
"and man."

a Psal. cxxxiii. 2. *b* Eph. i. 23.
c 1 Tim. ii. 5.—Heb. xii. 24. chap. viii. 6.

When the apostle *a* opposeth the one Mediator of the Christians, to the many among the Heathens, his meaning must be, that as we have one Mediator, so we have but *one*, and no more. The Papists allow, that Christ is the only Mediator of redemption; but they say, there are other mediators of intercession: now the scripture makes no such distinction, between a mediator of redemption and intercession. Christ saith, 'I am the way, the truth, and the life; no man cometh to the Father but by me *b*:' And lest it should be thought, that we may come to God by him, and by others too, we are told, 'There is no other name under heaven given among men, whereby we must be saved *c*.'

Before the fall there was no mediator between God and man: for, though there was an infinite distance in nature, between God and man, yet, there was no variance, no offence given to God, no impurity in man that should require a mediator, to atone God, and purify man: But upon the fall, the case was altered; God was dishonoured, and highly offended; a sentence of death passed on the offender; and divine justice required a full satisfaction: And who could pay the debt, but the Son of God? Who could have the right to plead the satisfaction, but he that made it, or renew the heart, but he that formed it? And therefore it is great folly and presumption to set up any other mediator but Christ; he is able to save to the uttermost all that come to God by him; he needs no helper, God has allowed of none; it is only *in Christ*, that he is 'reconciling the world to himself *d*.'

PROP. III. "As Christ is God-man in his person, so he "*acts* as God-man in his mediation."

To what purpose should the Son of God become man, to redeem us, if the human nature, acting alone, in distinction from his divinity, could do it? The scriptures ascribe

a 1 Tim. ii. 4, 5.
b John xiv. 8.
c Acts iv. 12.
d 2 Cor. v. 19.

o Christ's person, the great works of purging our sins, purchasing the Church, dying, interceding, bringing us to God; seeing therefore, in his person he is God-man, these acts of his mediation are performed by him as God-man. It is true, the one Mediator between God and man, is said o be 'the man Christ Jesus *a*:' But it is one thing to say he Mediator was man: and another to say, he was only nan: or, as Mediator, acted only as man: His divine nature is no more excluded from acting in his mediation, when e is said to be man, than the human nature is excluded, when God is said to purchase the Church with his own blood.

It may here be objected, if the Mediator acted as God, nd yet mediated with God, and reconciled us to God; hen he mediated with himself, and reconciled us to himself. answer, it is no unscriptural, and therefore no absurd nguage, to say, that 'God reconciled sinners to himself; God was in Christ reconciling the world to himself *b*.'— And wherein lies the difficulty to suppose, that God, in the erson of the Son, united to human nature, interposed beween God the Father, and guilty sinners, to remove that ifference and misery which sin had procured; especially onsidering, that he had a plea to use, arising from the meits of a sacrifice which was his own, and which he presented o the Father? The difficulty and absurdity is far greater, o suppose, that the Son of God took our nature, to redeem nd save us, and then left the human nature, to do all the work. Could the human nature alone offer the sacrifice and make atisfaction, and intercession, change the hearts, and cleanse he consciences of men, subdue the devil, and bring souls o God, which is the work of a Mediator? If the manhood ould do all this, why was the Mediator God as well as nan; why did the Son of God come in the flesh? As he ook the human nature, when he came to men, so he was

a 1 Tim. ii. 2, 5. *b* 1 Cor. v. 19.

not separated from the divine nature, because he came from God; for seeing he was the medium of two natures, he ought to partake of them both: therefore as he was made man, so he was also God: For a mere man could not be a Mediator, because he must converse with God; and he who was only God, could not be Mediator, because they could not have received him with whom he should mediate, as Chrysostom speaks *a*. "A Mediator," as another observes, "must be capable of the sentiments and affections of "both the parties he will reconcile. The Son of God as-"suming our nature, perfectly possesses these qualities; he "hath zeal for God, and compassion for man. He hath "taken pledges of heaven and earth, the supreme nature in "heaven, and the most excellent on the earth, to make the "hostility cease between God and man. He is Immanuel by "nature and by office *b*."

But to resume, and more particularly answer the objection, that if Christ be Mediator, as God-man, then he is not a Mediator between two different parties, God and man, but between man and himself; he mediates with himself, therefore he is Mediator only as man.

1. If the parties between whom the Mediator interposes, be God and man, and Christ be Mediator as man; then he is not Mediator between two *different parties*, God and man, but between God and himself as man, according to the ground on which the objection proceeds. If Christ's divinity must be excluded from his mediation, because he mediates with God; by the same reason his humanity must be excluded from his mediation, because he mediates with

a "Ωσπερ γὰρ τῆς τῶν ἀνθρώπων φύσεως ἔχεται, ἐπειδὴ πρὸς ἀνθρώπους ἦρχεται ἄντω καὶ τῆς τοῦ Θεοῦ, ἐπειδὴ παρὰ Θεὸν ἦρχεται· ἐπειδὴ γάρ δύο φύσεων μέσος γέγονεν, ἐγγὺς τῶν δύο φύσεων αὐτὸν εἶναι δεῖ, ἄνθρωπος οὐκ ἄν ἐγένετο μεσίτης, ἔδει γὰρ καὶ τῷ Θεῷ διαλέγεσθαι, Θεὸς οὐκ ἄν ἔγενετο μεσίτης, οὐ γὰρ ἂν ἐδέξαντο αὐτὸν οις ἐμεσίτευσεν ὥσπερ ἐκεῖ φήσιν.—Chrysost. in 1 Tim. ii. 5.

b Dr. Bates, Harm. fol. p. 126.

man; and so according to this argument, he can be no Mediator at all: both his natures being excluded, in or by which he should execute the office. But I may say here, as Tertullian formerly did to Marcion *a*, "Spare the only hope of "the whole world, O thou, who destroys the necessary glory "of our faith."

2. Why may not the Son, God manifested in the flesh, be Mediator with the Father, as well as he can be both *Testator* and *Mediator* of the New Testament? and yet the latter is plainly declared: 'And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions, that were under the first testament, they which are called might receive the promise of eternal inheritance: For where a testament is, there must also of necessity be the death of the Testator *b*.' Is not Christ here supposed, as Mediator, to deal with himself, as Testator? It is plain, in scripture, that the covenant of grace was by God the Father made with the Son, as the head and representative of the elect, and with men in him. 'The council of peace was between them both. My covenant, saith God, shall stand fast with him; I will not lie to David. The purpose and grace were given in Christ Jesus before the world began *c*.' And yet Christ is 'the Mediator of the new covenant *d*;' he is then both a mediator of, and a party in the new covenant. If the Holy Ghost thought this no absurdity, why should we? Shall we say, how can this be, when he saith it is so? But,

3. Is it not common among men, for the same person to be a *party*, and a *Mediator*? and why should it then be thought impossible or absurd in divine things? How often is

a Parce unicæ spei totius orbis, O tu qui destruis necessarium decus fidei.—Tertul. lib. de carne Christi.

b Heb. ix. 15, 16.

c Zech. vi. 13.—Psal. lxxxix. 28, 35.—2 Tim. i. 9.

d Heb. xii. 24.

a member of a trading company an agent with others, on account of some injury done, or some advantage to be procured to the company; and so to the agent himself as one of them? Why then should it seem unreasonable for the Mediator, God-man, to transact with his Father, and with men, the accomplishment of that covenant which the Father made with him, and of which he is the Surety? Is it any argument against a person's taking care to have a covenant fulfilled, that he is a party in it? And that whatever expence he is at, at present, he shall finally be a gainer by it? Will not this rather engage him to do his part, and to see that the other parties do theirs? I see no absurdity for the second person in the Trinity to take our nature, pay the price of redemption, and then plead it with the Father, and apply it to the children, given him according to the covenant between him and the Father.

4. Though Christ, our Mediator, be God as well as man, and mediates with the Father; yet there is not the same *reason*, why he should have another to mediate with him; because the satisfaction given to divine justice, by the obedience and sufferings of our Redeemer, extended to the whole divine nature; and therefore to the Father, Son, and Spirit, as one God. The sacrifice and offering was presented to God, and was of 'a sweet-smelling savour *a*;' pleasing and satisfactory to the Father, the Word, and the Spirit, who are one, the one God; so that what atones the Father, likewise atones the other divine persons. Hence we learn, that this was proper and sufficient; for God is infinite in wisdom, and all his works are perfect.

5. Though God the Father and the Son be one in nature, yet they are *distinct*, as to their personality; and so there is a certain distinction between the Mediator, and the persons between whom he mediates. The Father did not take our nature and therein suffer, and intercede; but the

a Eph. v. 2.

Son, as afterwards may be more fully declared: Nor is the Mediator the same person with man, though he has the same nature. So that although, in some respects, and in some instances, as has been shewed, he may be said to be both a party and a mediator; yet as the person of the mediator, and of those between whom he mediates, is not the same, a sufficient distinction between them appears; and we are guarded against the Sabellian confusion, making the person satisfied and satisfying, the same. How they who own but one person in the Trinity, will get clear of it, it concerns them to consider.

6. As the Father and the Son are distinct in their personalities, so they are distinct in their *œconomical* consideration; by an order between them, they have undertaken distinct parts, in the work of man's salvation. We find it ascribed to the Father, to choose the Redeemer, and redeemed; to impute our sins to Christ, and his righteousness unto us. And the Son agreed to take our nature, and to be our ransom and advocate, our surety and protector, to redeem us from the curse, and fulfill all the promises of grace and glory; to give us spiritual life, and to preserve it; to reduce us from our wanderings, and present us at last, before the presence of his glory, with exceeding joy; thus the works of the Mediator, and those of the Father, with whom he mediates, are sufficiently distinct.

It may be yet urged, that it seems to be inconsistent that Christ should bear the characters of a convenantee or party, in the covenant of grace, and also of a Mediator of that covenant. This has been in part spoken to before; I may add,

(1.) There is no inconsistency between the characters of a *party in* the covenant, and a *Mediator of* the covenant: For it is only with a design to bring us to God, that Christ became a party in the covenant: He did not want the pro-

mised grace and glory, nor was he liable to suffer and satisfy, on his own account; but he undertook to bear the curse, purchase and apply the promised salvation to us; not purely as God, not purely as man, but as God-man, Mediator: he received promises from the Father, for man, and made promises to the Father, on our behalf.

2. It is not inconsistent for *different characters* to belong to the same person, on different accounts. On the account of Christ's person, in himself, he needed no mediator, no sacrifice, for he was always the Father's delight; there was no difference to be removed: But as he was the head and representative of the elect, there was need of a sacrifice, satisfaction, and intercession, of infinite power, to bear the wrath of God; and of infinite dignity, power, and grace, to purchase and apply salvation to men; and in the execution, he acted the part of a Mediator of that covenant; in the making of which he was originally a federate party, on our behalf, stipulating with the Father. In this respect Christ is said to be 'the Mediator of a better covenant, established upon better promises *a*.' Christ undertook to make the covenant good, on God's part and on man's part, and actually doth so; and therefore the covenant is established, as he ratifies and fulfils all the promises thereof, relating to his Father, himself, and his people. He not only sets his name to the covenant, as our head and representative; but he also *writes it in our hearts*, as Mediator, having confirmed the covenant with his blood; and therefore is very fitly called, 'the apostle and high-priest of our profession,' and 'the author and finisher of our faith.'

I conclude therefore, consonant to the scriptures, and the catholic faith, that Christ, as God-man, is both Sponsor, and Mediator of the new covenant. "*The Word*," saith

a Heb. viii. 6.

Augustine, "*was made flesh, and dwelt among us a*; "and was therefore the Mediator between God and men, "because he was God with the Father, and man with men; "the man is not mediator, without his divinity; nor his "deity, without his humanity: but between the sole deity, "and the sole humanity, the human divinity, and divine hu- "manity of Christ, is Mediator." That is, as I understand him, Christ's humanity, in union with his deity, and his deity, in conjunction with his humanity, is Mediator; for, though the natures, and their works are distinct, yet the actions of each belong to his wonderful and glorious person, as including both natures. And the Mediator θεάνθρωπος, God-man in one person, is sufficiently distinct, both from God the Father and his elect, between whom he mediates; and therefore, though in nature he is one with both parties, yet in person and office, he is clearly distinct from both; and therefore is not a Mediator of one, as God is one.

PROP. IV. "Christ's equality with, and inferiority to the "Father, appear to be *consistent*, if we consider the consti- "tution of his person, and the quality of his office as Me- "diator."

The Mediator, as has been proved, is God-man; as God, he is equal to the Father; so he must be, who is in *the form of God*, and *brightness of the Father's glory, God over all blessed for ever*; but yet, by office, he became *God's servant*, and in that respect, was inferior to the Father: on which account, he often calls him *his God*; and speaks

a Quia *Verbum caro factum est, et habitavit in nobis*, princeps in medio eorum, inde et Mediator Dei et hominum, quia Deus cum Patre, homo cum hominibus, non Mediator homo, præter deitatem. Non Mediator Deus, præter humanitatem: divinitas, sine humanitate, non est mediatrix; humanitas, sine divinitate, non est mediatrix; sed inter divinitatem solam, et humanitatem solam, mediatrix est humana divinitas, et divina humanitas Christi.—Augustin. lib. de vibus, chap. 12.

of *receiving his commandments*, and *doing his will:* But in taking our nature, he seemed to stoop yet lower. As there is an infinite distance between God and a creature, it was therefore a deep abasement for the Son of God to become man, and have all the inferior characters, and works of human nature, though sinless, ascribed to his person; as, to be hungry, and thirsty, and weary, and sorrowful, poor, and reproached; to be buffeted, spit upon, and bound; to sweat, and bleed, and die, and be buried: well might it be said, that he 'humbled himself *a*;' but though, as to office, and his human nature, he be inferior to the Father, and therefore has declared, that the 'Father is greater than he;' yet this doth not prove, that in his divine nature, he is inferior to the Father. As we know but one nature that is truly God; so we know of no scripture, or reason, from whence we should conclude, that the same nature can be superior and inferior to itself; but between one sovereign prince, and his subjects, another sovereign prince, equal to the former, in nature, riches, and government, may interpose, to reconcile them, and yet remain equal to the prince he applies to, and far superior to the people he intercedes for.

PROP. V. "The word *Mediator* is not a name of any one "peculiar and distinct office, executed by Christ; but a gene- "ral title including all those particular offices, with which our "Saviour is invested, those of prophet, priest, and king."

As a prophet, he teaches us; as a priest, he reconciles us; as a king, he renews, protects, and rewards us: As a prophet, he reveals the Father; as a priest, he atones him; as a king he rules for him, subdues his enemies, recovers his revolted subjects, and restores the observation and honour of his laws and government: and, in all these, does the work of a Mediator. I proceed then briefly to consider

a Phil. ii. 8.

Christ's three particular offices, to which he was anointed, and in discharge of which he fulfils his mediation.

1. His *prophetical* office. It was long before Christ's incarnation, declared to Moses, 'That God would raise up a prophet to the Jews, from among their brethren *a*.' The inspired writers of the New Testament assure us, that Christ was he: and even the Jews confess, that *he was* of a truth that 'prophet that should come into the world *b*.' He is called 'a great prophet *c*;' and it is recorded of him, that, 'he was a prophet mighty in deed and word, before God and all the people *d*.' His doctrine, miracles, and conversation all manifested, that he was God's *beloved Son*, in whom he was *well pleased*, and whom he commanded us to *hear e*. This prophet infinitely excels all the rest; they knew part of God's will, he the whole; they uttered the words which the Spirit dictated; so David saith, 'The Lord spake by me, and his word was in my tongue *f*;' and they were students in their own prophecies, 'searching what, or what manner of times the Spirit of Christ, which was in them, signified *g*.' But Christ knew the meaning of all their predictions, and his own: they were but his servants, in making known the will of the Lord; but Christ spake in his own name, and 'as one having authority *h*:' they had some portions of light; but, 'in Christ are hid all the treasures of wisdom and knowledge *i*:' they spake as they were taught, Christ as one who 'dwelt in the bosom of the Father,' and 'knew all things.' Moses was a 'servant in God's house *k*,' and beheld the similitude of the Lord; but Christ is a son over his own house, who dwells in the Father's bosom, knows all his secrets, is intimately acquainted with all his counsels, his nature, and will: Hence he him-

a Deut. xviii. 18. *b* John vi. 14. *c* Luke vii. 16.
d Luke xxiv. 19. *e* Mat. xvii. 5. *f* 2 Sam. xxiii. 2.
g 1 Pet. i. 11. *h* Mat. vii. 29. *i* Col. ii. 3.
k Num. xii. 8.—Heb. iii.—John i. 18.

self saith, 'All things are delivered to me of my Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him *a*.' He doth not say, as Chrysostom observes *b*, the Son is *commanded* to reveal him, but the Son *will* reveal him: herein he acts the part of God, as having, with the Father, the same nature, knowledge, and sovereignty. Christ says, 'all things are delivered to me of my Father,' lest we should suspect, that they were delivered to him only as a servant, an inferior: Unless he were begotten of him, and were of the same substance, all things would not have been delivered to him; the Father reveals mysteries to babes, but Christ reveals the Father, as one of the ancients observes upon the place *c*. To the same purpose we find Christ saying, 'not that any man hath seen the Father, save he that is of God *d*, (viz. who is of the same nature with him) the Son, who is in his bosom, he hath seen the Father, he hath declared him.' The inferior prophets made known some part of the mind of God, to the fathers; but it was reserved to the Son, to perfect the revelation, he being the most proper person, as the 'heir of all things,' and the 'brightness of the Father's glory.' He fulfils this office of a prophet principally in two things,

(1.) In a complete *discovery* of the will of God externally, so far as it is proper for us to know it, so as 'to make the man of God perfect, thoroughly furnished to all good

a Mat. xi. 27.

b Οὐχ ᾧ ἂν ἐπιτάττηται ἀδὲ ᾧ ἂν κελύηται.—Chrysost. in loc.

c Τὸ δὲ παρεδόθη ἀκὼν μὴ νόμιζε ὅτι ὡς δέλω καὶ ὑποδιεξέρω παρεδόθη ἀλλ' ὡς υἱῷ, καθ' ὃ καὶ ἐγεννήθη ἐκ τοῦ πατρὸς, κατὰ τύτο παρεδόθη αὐτῷ εἰ μὴ γὰρ ἐγεννήθη, καὶ τῆς ουσίας αὐτῆς οὐκ ἦν τῷ πατρὶ οὐκ ἂν παρεδόθησαν. Σκοπεῖ δὲ ἀνωτέρω εἶπειν ὅτι ὁ πατὴρ ἀπεκάλυψε τὰ μυτήρια, τοῖς νηπίοις, ἐνταῦθα δὲ ὅτι ὁ υἱὸς ἀποκαλύπτει τὸν πατέρα.—Theophylact in loc.

d John vi. 46.

works *a*,' viz. provided with all necessary doctrines of faith, and rules of practice, in worship, and conversation; and therefore at the end of the Bible, he has denounced a curse against any that should *add to*, or *take away b*, any thing from the words of the prophecy of that book. In this, as well as other senses, he is both the 'author and finisher of our faith *c*:' the latter is true, though the former is chiefly intended in that text.

(2.) Our great prophet *fulfils* his office, in giving us 'the spirit of wisdom and revelation *d*,' which is spoken of as opening the understanding, and giving us an understanding; not a new faculty, but a renovation of the mind, infusing into it spiritual light, or an ability, to know the things of God, which are foolishness to such as are not anointed with this eye-salve. This is the glory of Christ, and the happiness of his people, that he can, and doth not only reveal the truth externally to them in the word, but also internally by his Spirit, which is 'revealing Christ in them, and calling them by his grace,' as Paul represents it *e*.

2. The *priestly* office of Christ must next be considered. The Holy Ghost has glorified Christ, in this office, by shewing us his mercy and faithfulness, as 'a high-priest, in making reconciliation for the sins of the people *f*.' The two principal parts of his office are his oblation and intercession: His 'offering himself a sacrifice to God upon the cross,' and then 'entering into the holy place, with his own blood *g*,' and pleading the merits of it as our advocate with the Father. His sacrifice was of a sweet-smelling savour; and his intercession is always prevalent with the Fa-

a 2 Tim. iii. 16, 17.
b Rev. xxii. 18, 19. *c* Eph. i. 17, 18.—Heb. xii. 2.
d Luke xxiv. 32, 45.—1 John v. 20.—Rom. xii. 2.—1 Cor. ii. 12, 14.—Rev. iii. 18. *e* Gal. i. 16. *f* Heb. ii. 17.
g Heb. ix. 14.—v. 12, 24.—1 John ii. 1.—Eph. v. 2.

ther. 'He put away sin by the sacrifice of himself *a*;' and by his intercession, 'he saves to the uttermost, all that come unto God by him *b*.' His blood 'purges the conscience *c*,' and opens for us a way of free access to God. Justice, that was once our dreadful enemy, being now satisfied, becomes the guarantee of our forgiveness, and peace with God. Christ 'made peace, by the blood of his cross *d*,' and reconciled those who had been enemies and aliens: and as he now mercifully presents their prayers 'with his much incense *e*,' so hereafter he will make a glorious presentation of their persons to the Father, 'holy and unblameable, and unreproveable in his sight *f*.' But I shall have occasion to insist upon many things relating to Christ's priestly office, in discoursing upon his *crucifixion*, mentioned in the last clause of my text.

3. The *kingly* office of Christ is much spoken of in scripture, and comes within the compass of our knowledge of him. The Lord hath 'set him as king upon the holy hill of Zion *g*:' he rules externally by his word and providence; internally, by his Spirit and grace: he protects his subjects; corrects them for their disobedience; supports them under their burdens; and crowns them with glory at last. The prophet Isaiah, speaking of Christ, has not only styled him 'the mighty God, and the Prince of peace;' but also has declared, 'that of his kingdom and government there shall be no end; that he should sit upon his throne, to order his kingdom, and establish it with judgment and justice *h*.' He is governor among the nations, head over all things to the church. And seeing 'the Lord reigns *i*,' the saints should rejoice: his power over all flesh is employed in serving that great and gracious design, of 'giving eternal life to

a Heb. ix. 28. *b* Heb. vii. 25. *c* Heb. ix. 14. x. 19, 30.
d 1 John i. 7. *e* Rev. viii. 3.
f Col. i. 21, 22.—Jude verse 24. *g* Psal. ii. 6.
h Isa. ix. 6, 7. *i* Psal. xxiv. 1.—Eph. ii. 22.

s many as were given him by the Father *a* ;' the power f life and death, of comfort or sorrow, is in his hands ; e 'has the keys of hell and of death *b*,' and all the churches hall know that he 'searches the hearts,' and will give to every ne 'according to his works:' the nations he rules with his ron rod, and 'dashes them in pieces *c*,' when he sees fit: is own people are under the gentle sway of the sceptre of his race, sweetly conducted by his word and Spirit; are made willing in the day of his power,' and finds his 'yoke to be asy, and his burden light *d* ;' they choose his service, and ould not go out free. Christ is not only King, but King of ings, 'possessed of all power in heaven and earth:' of his kingdom there shall be no end *e*,' and yet he 'shall deliver up to the Father *f* :' How both can be, is a question too nportant and difficult to be answered in a few words ; that, nd many other things upon this head, I must pass over in lence.

APPLICATION.

1. How necessary is it for us to *know* and *make use* of hrist in all his offices, seeing he is the one and only Me- ator between God and men. If one that adheres to hrist, sins, 'we have an advocate with the Father, Jesus hrist the righteous, who is the propitiation for our sins *g* ;' it if this Advocate and Mediator be despised and reject- l, 'who shall intreat for such a person *h* ?' If they und 'no mercy *i*,' who despised Moses' laws; what ercy can they expect, who reject Christ's mediation, and mple under foot his merit and intercession ; Christ having clared, that 'such as despise him, also despise the Father at sent him *k*.' Moreover, there can be no access to

a John xvii. 2. *b* Rev. i. 18. ii. 23. *c* Psal. ii. 9.
d Psal. cx. 3.—Mat. xi. 29. *e* Mat. xxviii. 18.
f 1 Cor. xv. 24. *g* 1 John ii. 1, 2. *h* 1 Sam. ii. 25.
i Heb. ii. 28, 29. *k* Luke x. 16.

God, or acceptance with him, but by and through Christ this is very evident from the words of Christ himself, 'No man cometh to the Father but by me *a*.' Such is the holiness, justice, majesty, and glory of God; and such the impurity, enmity, guiltiness, darkness, and weakness of man as we can have no access to God, no comfortable communion with him, unless Christ the Mediator puts his righteousness upon us, and his Spirit within us, expels our enmity and darkness, cleanses us from our guilt and impurity, and brings us to know and love God, and to enjoy his favour. If others think themselves good enough, to come immediately to the holy God, or wise enough to provide mediators for themselves, let them do it at their peril; but let all who have a true sense of the majesty of God, and their own meanness, of his holiness and justice, and of their own guiltiness and unworthiness, keep close to that way of access to God, through Christ alone, revealed and recommended in the scriptures. 'We have peace with God, through our Lord Jesus Christ, by whom also we have access, by faith, into this grace, wherein we stand; Through him we have both access by one Spirit to the Father *b*.' By faith in Christ the Mediator, the Gentiles, as well as Jews, have now access to God, in the same gospel-worship and ordinances, and under the same influences, of the holy Spirit; formerly the Gentiles were *strangers, foreigners, and afar off*, whilst they were *without Christ*, they were *without God in the world c*: the Jews also of old, in their worship, stood afar off and said, 'Let not God speak with us lest we die *d*;' but the gospel spirit derived from Christ, 'is not a spirit of bondage, again to fear, but a spirit of adoption, enabling believers to cry, Abba, Father *e*:' They do, or at least they may, come with freedom to God, as a Father, through Christ, the Mediator, 'in whom,' saith the apostle, 'we have

a John xiv. 6. *b* Rom. v 1—9.—Eph. ii. 18.
c Eph. ii. 12, 13. *d* Exod. xx. 18, 19. *e* Rom. viii. 15.

oldness and access with confidence, by the faith of him *a*.' To divert men from Christ, the one and only Mediator, the evil very early introduced the mediation of angels; his servants therein pretending a greater exercise of humility, than others attained to; the apostle Paul has taken notice of this, when he speaks of a *voluntary humility*, and *worshipping of angels*, and *not holding the head b!* It was alleged, that to go immediately to Christ, would be too great a boldness, and discover too little sense of our own unworthiness: but to implore the intercession of angels, would discover our humility; but the apostle charged this invention with pride and arrogance, when he called it 'an intruding into things which they have not seen, and a being vainly puffed up with a fleshly mind;' he condemned it as will-worship, and not 'holding of Christ the head *c*,' for, if Christ be God-man, Mediator, there is no need to employ any other; and whilst men expect more easily to obtain pardon, grace, and glory, by the mediation of others, than of Christ, they practically disown his care, condescension, and kindness, as head of the church. He is nearer to us, both in nature and affection, than the angels, and is appointed of God, as the one and only Mediator: And therefore it is not humility, but pride! it is not religion, but rebellion and superstition, to set up, or make use of, any other Mediator. The apostle, instead of deterring us, has encouraged us, 'to come boldly to the throne of grace, seeing we have a great high-priest, Jesus the Son of God, who is passed into the heavens for us *d*.' "I can," saith

a Eph. iii. 12. *b* Col. ii. 18, 19.

c Talem igitur (scilicet preposterum et superstitiosam) humilitatem injiciunt, qui volunt nos, propter indignitatem nostram, non Mediatoris nostri θεανθρώπου opem et subsidium protenus implorare; sed prius adire angelos vel sanctos.—Davenant in loc.

d Heb. iv. 15, 16.

one of the ancients *a*, "more safely, and more comfortably "speak to my Jesus, than to any one of the holy spirits o "God; Christ is more engaged to me [that is, as God-man "Mediator and Redeemer] than to any of the celestia "spirits." The gospel reveals to us 'Jesus the Mediator o the new covenant,' and 'the blood of sprinkling *b*,' pleading for sinners. If they escaped not, who refused Moses, who spake on earth, much less will such be able to escape, who refuse Christ, the heavenly Mediator.

It concerns us then to know and make use of him, and draw near to God even in the holiest, by Christ's blood the new and living way, which he hath consecrated through the veil of his flesh; that blood which opened Christ's way into heaven, in the name of all the redeemed, cannot but 'procure us a free access to God *c*,' if we make use of it by faith. By the same medium, by which God descends to us, we ascend to God, even Christ; it is in him, that God is reconciling the world: and it is in or by him, that we come to God, otherwise we are excluded, and miserable for ever; "As the blood of Christ speaks better things than "the blood of Abel, for those on whom it is sprinkled; so "it speaks bitter things for all such, as by unbelief and im- "penitence trample upon it," as one expresseth it *d*.

Greater opposition has been made against the one Mediator, between God and men, than against the Deity itself: the devil well knew how little it would avail us, to acknowledge one only supreme God, the object of worship, and the fountain of happiness, if he could but block up the only way of our access to him, and acceptance with him; for this end he has contrived and introduced a multitude of feigned mediators, between the supreme God and men; such as

a Tutius et jucundius ad meum loquor Jesum, quam ad aliquem sanctorum Spiritum Dei; plus debet mihi Christus, quam alicui cœlestium spirituum.—Aug. de visitat. infirm. lib. ii. c. 2.

b Heb. xii. 24, 25. x. 19, 20. *c* Heb. ix. 12.

d Charnock of Christ's intercession, p. 1150.

the inferior deities, or dæmons, among the heathens; saints and angels, in the papacy; and religious duties and services, by which many others expect to be introduced into the favour of God: thus Satan, by various arts, misleads and destroys men, whilst he pretends to bring them to God, in these by-paths of his own invention: their access to God is precluded, by their neglect of the only Mediator Jesus Christ, who is 'the way, the truth, and the life,' and 'no man comes to the Father but by him.' This farther shews us, what need we have to study and know Christ, as Mediator; and what infinite grace and favour they obtain, who are brought to God by him, when so many despise, and wonder, and perish: And also we may here see, what need we have, to make use of Christ continually, in all his offices; in him there is a fulness of light, to shew us our way; a fulness of strength, to enable us to walk in it; a fulness of merit, to render us acceptable to God; a fulness of compassions, to render him beneficent to us; a fulness of power, to protect us from our enemies; and a fulness of glory, to make us happy with himself for ever. What a glorious way to God has Christ thus opened for believers! Let all such as 'love his salvation, say continually, The Lord be magnified *a*.'

2. Is Christ such a Mediator as has been declared? Hence we may learn the *certainty* and *necessity* of his being true God, as well as man. The undertaking was too great for any mere creature; 'the law was weak through our flesh *b*;' our fallen nature could not rise up again to God, by fulfilling the righteousness of it; and therefore God sent his *own Son*, (the Son of *himself*,) *the mighty God*, to *raise up the tribes of Jacob*, and *restore the preserved of Israel*. It required infinite wisdom, dignity, and strength, to accomplish the work of mediation, 'to make an end of sin, and bring in an everlasting righteousness *c*;' to pay the

a Psal. xl. 16. *b* Rom. vii. 3.—Τὸν ἑαυτοῦ υἱὸν.—Isa. ix. 6. xlix. 6.
c Dan. ix. 24.

price of our redemption, and bring us back to God: A mere creature, by the law of creation, must owe all the obedience it is capable of to God on its own account, and therefore could never merit any thing for others: How then could the blood of Christ have purchased the church if it had not been the *blood* of that person *a*, who is no only man, but also God? How can it be thought, that human strength, in one single man, could bear that weight of vengeance due to the sins of all the redeemed; when we see such a multitude of angels sinking down to hell, under the condemnation of their first offence? It is the work of the Mediator to present the petitions and wants of the saints to God, and dispense his blessings and favours to men; for this end 'all fulness dwells in him *b*,' and every Christian receives 'grace, according to the measure of the gift of Christ *c*.' Could this be done by a mere man? Can such an one be every where present; hear, and distinctly regard, millions of requests that come to him at once; supply the wants of all the saints; protect all their persons, be present in all their assemblies, and secret retirements, dwell in all their hearts; and, at the same time, restrain and over-rule all the policy and rage of men and devils for the good of the church? To Christ, the Mediator, all *judgment* is committed by the Father; and he 'shall judge the world in righteousness *d*,' and give to every one according to his works: for which end, he must know all the secret springs and circumstances, and ends of their actions. Can this be done by a mere man? The Psalmist found it unattainable for him *e* to know the thoughts of one man afar off; and shall a mere man be able to know and recollect all the good and evil thoughts of all men that have ever been, are, or shall be? 'All the churches shall

a Acts xx. 28. *b* Col. i. 19. *c* Eph. iv. 7.
d John v. 22.—Acts xvii. 31.—Mat. xvi. 27.
e Psalm cxxxix. 2, 6.

know, that Christ searcheth the hearts and reins, and will give to every one according to his works *a*:' but then, they shall know also, that he is true and real God; 'for he only knoweth the hearts of the children of men *b*.' Farther, the Mediator is not only to know the hearts of men, but also the heart of God; all the secrets of his will; perform all his pleasure; fulfil all his promises in the new covenant; curb and destroy all his and his people's implacable enemies; perform a new creation; work in the hearts of millions, and raise their bodies out of the dust, and crown all the redeemed with glory. Can a mere man do all this? If these be the works of a creature, what are the works of the most high God, whereby he distinguishes himself from men, and declares his eternal power and Godhead? Could the covenant have been established, or the promises of it have been sure, if the Mediator of it had been but a mere creature, and therefore mutable in his nature? In short, I see not how heaven could have been an easy place to him, or the prospect of it possible to us, if our Mediator and advocate were not God as well as man. Were he not infinite in wisdom, power, presence, grace, and glory, he could never do all that in scripture is applied to him, as prophet, priest, and king: But 'behold God is become our salvation; the Lord Jehovah is our strength and song; and therefore we may trust, and not be afraid *c*.'

3. From the doctrine of Christ's mediation, we may draw a farther confirmation of his *divine personality*. The same person who is the *express image of the Father's person d*, and therefore not the person of the Father himself, *purged our sins by himself*. Who could be the image of the Father's person, but another divine, increated, infinite person? Man, indeed, was created in the image of God; but it is no where said to be (χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ) the *express image of his person*, which denotes one person

a Rev. ii. 23. *b* 2 Chron. vi. 30.
c Isa. xii. 2. *d* Heb. i. 3.

as like another as the impression on the wax is to the engraving on the seal. If in the Godhead there be but one person, who was it that was *set up from everlasting a*? With whom did God enter into covenant? And to whom did God make promises before the world was? Was all this only metaphorical and figurative? At this rate, salvation by Christ will soon be esteemed no other, nor better. Or was the eternal transaction between God and an antemundane creature? Where doth the scripture speak of such an one? And upon how slender a bottom must our hopes and happiness have been built, if, when one creature had ruined us, our happiness had been put into the hands of another mere creature, and it had been left to such an one to redeem and save us? When God was manifest in the flesh, and made flesh, and purchased the church with his own blood, was it that person called the Father who did all this? Did the same person assume our nature, and now assume it; mediate with himself, and satisfy himself? Or was it a finite created person (that was before any thing was made) that was made flesh, that reconciled us to God, and mediates with him? Was the new covenant made with such a person? Was this he, *in whom we were chosen*, and in whom *the grace was given before the world was b*? If these and other things mentioned in scripture, cannot belong to any mere creature, yet all of them may very fitly be applied to the person of the Son; set up from everlasting, entering into covenant with the Father, assuming human nature and performing the whole work of mediation between God the Father, and the redeemed. "In "the 89th psalm this covenant is very plainly mentioned, "and the whole contexture of the psalm discovers the de"sign of it to be, to set forth some higher person than "David, and seems to be too magnificent and lofty for a "earthly prince: 'Mercy shall be built up for ever; the

a Prov. viii. 24, 25, 31.—Titus i. 2.
b Eph. i. 4.—2 Tim. i. 9.

"faithfulness shalt thou establish in the very heavens.' "But how was it established in the heavens? 'In making a "covenant with his chosen, and swearing to David his ser- "vant,—Thy seed will I establish for ever, and build up "thy throne to all generations.' Here indeed was faithful- "ness established in the heavens. 'My covenant shall stand "fast with him; his seed will I make to endure for ever *a*.' "This covenant between the Father and the Son must be "broken before the covenant of God can fail to a believer *b*. "The notion of a treaty and covenant is suitable to our con- "ceptions, and gives us a distinct account of the methods of "redemption; and also of the ground of the salvation of the "fathers, who died before the coming of the Redeemer in "the flesh. In order of conception, the first resolution was "this, that man should be redeemed; the second, by what "ways and means this redemption should be brought about, "and how to make it sure, that there may be no revolt. "Again, the second person is pitched upon for this under- "taking; we must then conceive his voluntary consent to "this, and also some terms upon which he undertakes it, "which is necessary to every action, according to the rules of "wisdom. Had not this way of redemption been settled "and stated, the fathers before, and under the law, could "not have been saved; for they were saved by faith. Faith "could not be without a promise, and a promise could "not be without a previous ascertaining the method of "redemption. Had Christ only consented to it, at the "time of his coming into the world, there had been no "ground of any promise before, because the consent of the "Redeemer had till that time been uncertain; but the pro- "mise supposeth his consent positively given before the pro- "mise was made *c*."

"It is true," saith Dr. Owen *d*, "the will of God the "Father, Son, and Holy Ghost, is but one; it is a natural

a Charnock's Reconcil. p. 272. *b* Ib. p. 274. *c* Ib. p. 272.
d Dr. Owen's Answ. to Biddle, p. 569.

" property, and where there is but one nature, there is but " one will: But in respect of their distinct personal actings, " this will is appropriated to them respectively; so that the " will of the Father, and the will of the Son, may be con- " sidered, in this business, which though essentially one " and the same, yet, in their distinct personality, it is dis- " tinctly considered as the will of the Father, and the will of " the Son. Notwithstanding the unity of essence that there " is between the Father and the Son, yet is the work dis- " tinctly carried on by them; so that the same God judges, " and becomes surety—satisfieth, and is satisfied, in these dis- " tinct persons. Thus, though this covenant be eternal, and " the object of it be that which might not have been, and so it " hath the nature of the residue of God's decrees, in those re- " gards, yet because of this distinct acting of the will of the " Father, and the will of the Son, with regard to each other, " it is more than a decree, and hath the proper nature of a " covenant, or compact. Hence, from the moment of it, " (I speak not of time,) there is a new habitude of will in " the Father and Son, and towards each other, that is not " in them essentially: I call it *new*, as being in God freely, " not naturally."

4. How worthy is Christ of our *veneration* and *delight!* He walks in the *greatness of his strength, mighty to save:* He who took upon him the *form of a servant*, is also in the *form of God.* It is very strange and very ungrateful for any to deny him the honours due to his divinity: because he humbled himself for our sake, shall that which commended his love, lessen ours? Is he to be the less esteemed by us, because he made himself of no reputation for us? Did he cease to be God by becoming man? The more he debased himself for us, the more we ought to exalt him. Chrysostom *a* gives this as one reason why the Son of

a Chrysostom cited by Jenkyn, Of the reasonableness of the Christian religion.—Book ii. p. 366.

God was incarnate, to become the Saviour and Redeemer of mankind: "Because if it had been possible for a creature "to undertake and effect our redemption, men would never "have thought they could have had esteem enough for him, "or have made due expressions of their gratitude, unless "they had deified him, and committed idolatry in worship-"ping him, and paying him all divine honours; to prevent "this in Moses, who was but a temporal deliverer, and but "a type of Christ, his sepulchre was sealed from the Is-"raelites; so dear is the memory of great and generous "benefactors wont to be, that men are apt to think they "never can be sufficiently grateful to them, unless they even "adore and worship them." But this respect to the Redeemer has visibly declined, as a sense of the evil of sin, and of the justice of God, has grown less, and an opinion of men's own righteousness and strength has been advanced; for a mean saviour may be thought sufficient for them who presume they can do so much, and deserve so well for themselves: But such as know their own guilt and weakness, and the terrors of the Lord, cannot but desire, and highly value a Redeemer, who is not only *man*, but also the *mighty God*. It must give them great satisfaction to find such a promise of God the Father, as that, *I will save them by the Lord their God a.* "The Father calls the Son, God ab-"solutely, in whom also he chose us, before the world was," as Hilary explains it *b*. Seeing then our Saviour is God, and by the will of the Father is to be honoured even as himself, we need not fear our having too great an esteem and veneration for him. Let every true Christian magnify the Lord, and let his spirit rejoice in his Saviour; and let him determine not to know any thing in comparison of Christ, and him crucified.

a Hosea i. 7.—John v. 23.—Luke i. 46, 47.

b Ergo absolute Pater Deum Filium nuncupat, in quo et elegit nos, ante tempora secularia. Hil. de Trin. lib. iv. p. 45.

SERMON VI.

PREACHED DECEMBER 16th, 1726.

1 Cor. ii. 2.—*I determined not to know any thing among you, save Jesus Christ and him crucified.*

The crucifixion of Christ was a glorious explication of the first prediction and promise, that the *seed of the woman should break the serpent's head*, and it *should bruise his heel a.* The old serpent, the devil, plotted and pursued the death of Christ, from the cradle to the cross: He, no doubt, set Herod on work to kill him; after that he tempted him to destroy himself: He put it in the heart of Judas to betray him, and of the Jews to condemn and crucify him. When Christ was actually upon the cross, Satan might think himself sure of a complete victory; but whilst he thus bruised Christ's heel, he had his own head broken, the weakness of Christ being stronger than Satan. The cross, which was designed to ruin Christ's kingdom, and to establish Satan's, had the contrary effect; for Christ conquered by yielding, and made the cross the place of his own triumph *over principalities b*, and all the powers of darkness: 'By death he destroyed him that had the power of death, the devil *c*.' "Here the apostle shews us that which is "wonderful; Satan overcome by that whereby he had con-"quered; by those arms which had been effectual against "all the world, viz. death; by that Christ gave the devil "his deadly wound: Here the conqueror shewed his great

a Gen. iii. 15. *b* Col. ii. 15. *c* Heb. ii. 14.

" power; here we see how much good death has done *a*."
" The external power which he (viz. Satan) obtained over
" Christ's body, in death, proved the death of his internal
" power over the souls of men: for Christ, by his death,
" and the one true sacrifice which he offered for us, purged
" those sins, on the account of which the devil justly held
" us liable to suffer punishment *b*." This may encourage us to pursue the knowledge of Christ crucified, as considered in the several propositions following.

PROP. I. " In the knowledge of Christ, his *crucifixion* is
" of special consideration."

For this reason, the apostle particularly names it in my text; *To know Christ, and him crucified.* He does not say, Christ, and him incarnate; Christ, and him preaching, working miracles, going about doing good, leading a most exemplary life; though thus we ought to know him: Nor doth he say, to know Christ, and him rising from the dead, ascending up into heaven, sitting on God's right hand, crowned with glory and honour, as a Prince and a Saviour; or as coming with power and great glory to judge the quick and the dead: But the apostle singles out his sufferings; and, next to his person, gives them the preference, in the knowledge of him: to know *Christ*, and especially a *crucified* Christ: But why Christ as crucified, rather than Christ as glorified? Because Christ's death was the end and means of all the great things that went before it, and the ground of all the glorious things that follow it, in the work of man's

a Ἐνταῦθα τὸ θαυμαστὸν δείκνυσιν ὅτι δι' ὃ ἐκράτησεν ὁ Διάβολος διὰ τοῦτο ἡττήθη, καὶ ὅσιν ἴσχυρον ἦν αὐτῷ ὅπλον, κατὰ τῆς δικαιμένες, ὁ Θάνατος, τοῦτῳ αὐτὸν ἔπληξε ὁ Χριστὸς, καὶ τὸ πολὺ τῆς δυνάμεως τοῦ νικήσαντος ἰμφαίνει, ὁρᾷς ὅσον ὁ Θάνατος εἰργάσατο καλόν. Chrysostom. in Heb. ii. 14.

b Et unde accepit exterius potestatem dominicæ carnis occidendæ, inde interior ejus potestas, qua nos tenebat occisa est:—Morte sua, quippe uno verissimo sacrificio pro nobis oblato, quicquid culparum erat, unde nos principatus et potestates ad luenda supplicia jure detenebat; purgavit, &c. Aug. de Trin. L. iv. c. 13.

redemption. As to our election, it is through the *sprinkling of the blood of Jesus a:* Christ's blood did not procure our election; but the shedding and sprinkling of it was the meritorious cause of that salvation to which we were *chosen b.* When God decreed the redemption of lost sinners, he decreed, that it should be through the blood of Christ, and not otherwise; *for without shedding of blood there is no remission c.* Christ's taking our nature was for this end, that he might therein become *obedient to the death of the cross d:* He 'took part of flesh and blood, *that* through death he might destroy him that had the power of death *e*:' He assumed our nature, that 'he might bear our sins, in his own body, upon the tree:' His crucifixion was the ground of his resurrection, ascension, and glory in heaven. If he had not suffered, and satisfied upon the cross, he could never have been brought up from the dead by the *God of peace:* nor have been exalted as a *Prince and a Saviour,* at the Father's right hand, to *give repentance and remission of sins f:* If he had not died for us, he could have offered no atoning sacrifice on earth, nor have made any effectual intercession in heaven, nor have brought us thither; for it is because 'he put away sin, by the sacrifice of himself, *that* he shall appear the second time, without sin, to salvation *g*.' For good reason therefore, did the apostle pay so great a regard to Christ's crucifixion, seeing without it, the Father's election, and all the parts of his own mediation, had been of no effect. The importance of Christ's sufferings, and of our knowledge of him as crucified, lets us into the reasons of the great regard paid thereto, in many instances. The Spirit of Christ, in the prophets, testified beforehand the 'sufferings of Christ *h*:' David, in the twenty-

a 1 Pet. i. 2. *b* Eph. i. 17. *c* Heb. ix. 22.
d Phil. ii. 7, 8. *e* Heb. ii. 14.
f Heb. xiii. 20.—Acts v. 31. *g* Heb. ix. 28.
h 1 Pet. i. 11.

second, fortieth, and sixty-ninth psalms; and Isaiah, in the fifty-third chapter of his prophecy, spake of them, rather as things which they had seen, then as things foretold so long before-hand. The types, and shadows, and sacrifices, and sacraments, under the law, all pointed at a crucified Christ; they had a *shadow of good things to come a.*— Our Saviour himself, before he suffered, often took occasion to speak of it to his disciples *b*, to shew what a value he did, and we ought to put, upon his sufferings *c*: Just as he was entering upon them, he appointed, and exemplified, the memorial of his death, to be continued in the church to the end of the world; 'This do in remembrance of me *d*: For, as often as you eat this bread, and drink this cup, you shew forth' (or, as it may be rendered,) 'do you shew the Lord's death, till he come *e*.' Christ appointed this standing memorial of his death and sufferings, in regard to the weight and importance of the things declared; therefore they are both to be remembered, and made known by his people, throughout all ages, till Christ comes to judgment, as the sacraments of the Old Testament endured, till the first coming of Christ in the flesh: The duration, as well as the institution of this representation of Christ's death, discovers how much we are concerned to know Christ as crucified. This carries peculiar instruction and advantage in it; and therefore our Saviour has selected this, and commanded us to shew forth his death, rather than his resurrection, or glory in heaven.

In Christ crucified we have the clearest discovery of the

a Heb. x.

b Matt. xvi. 21. xvii. 22.—Mark ix. 12.—Luke ix. 27. xvii. 25.

c Luke xxii. 19. *d* 2 Cor. xi. 26.

e Imperativum postulare videtur sequens determinatio temporis (annunciate donec venerit) *i. e.* non vos soli sed et secuturi credentes, usque ad finem mundi, debent annunciate mortem Domini. Piscator in loc.

evil of sin, the misery of sinners, the holiness, justice, and faithfulness of God, consistent with his love to men, the grace and merit of Christ, the purchase and security of eternal life. "By this medium all the rights of the divine "attributes are preserved in their harmony; goodness ap- "pears inexhaustible, sin formidable, and the divine govern- "ment venerable; the punishment of the sinner is translated "on the substitute, that the merit of the substitute may, "according to divine order, be made over to the sinner; and "so justice boils against the rebellion, and the bowels of "mercy yearn towards the rebel; the designs of mercy are "accomplished, and the lustre of holiness preserved; the "riches of grace displayed, and the sceptre of justice reve- "renced; the honour of the law-giver, and the equity of "the law asserted; his wrath appeased, and the dreadful "sentence suspended; his right of government vindicated; "sin disgraced, and pardon dispensed; the law preserved "from contempt, and the creature not tempted to rebel," as one speaks *a*. So precious to the Lord is the memory of his death, as that Christ appeared with the marks of it upon him, when he shewed himself to his disciples, after his resurrection; for, though he had done suffering, yet he knew how needful the remembrance of that was for his people: Hence the Holy Spirit, in the evangelists, has recorded the history of his passion, in the minutest circumstances of it, for the perusal and use of believers to the end of the world. The apostles made a crucified Christ, the main subject of their preaching; and Paul seems to intimate, that he did it by the special appointment of Christ himself; *for I delivered unto you first of all*, (viz. I gave it the precedence, or placed it as *the leading*, and *principal doctrine*) *that which I also received b*, even by revelation and commandment from Christ, to publish to men: But what doc-

a Iremonger of God's Wisdom in Redemption.

b 1 Cor. xv. 1, 2, 3.

trine is it that is introduced with such magnificence and solemnity? *That Christ died for our sins.* Christ now, as well as formerly, despised the shame of the cross, and would have the doctrine of it preserved, and preached, for the salvation of men. 'I declared to you the gospel,' says the apostle, 'by which you are saved, if you keep in memory what I preached to you, that Christ died for our sins.'— Hence we infer, that Christ's crucifixion is a principal doctrine of the gospel; that it is a saving doctrine when received, retained, and improved by a gospel faith; that it is the will of Christ, that this doctrine should have the pre-eminence, in the preaching and hearing of the gospel. I may add, that this is a doctrine admirably adapted to the case of a guilty, convinced, self-condemned sinner; for, though here we have the *terrors of God*, yet they need not make us afraid, when we see, that *God laid upon Christ the iniquity of us all;* and that *by his stripes we are healed a:* The terror was his, that the peace, and rest, and glory might be ours. We receive the atonement, as God hath *set it forth;* and such as *believe enter into rest.*— Christ, in the glory of his holiness and justice, might terrify us; but as making reconciliation for our sins, he may allay our fears, and give us comfort. The angel spake the language of heaven, and the sense of the gospel, when he said, 'Fear not, for I know that you seek Jesus that was crucified; he is not here, but is risen *b*:' q. d. The flames of justice did not consume him; he had dignity and merit enough, in his sacrifice, to rescue him and you from death: *he goes before you into Galilee*, to publish the triumphs of his cross, you need not fear the terrors of death, for he has conquered it, nor the spite of Satan, for he has destroyed him; nor the resentment of justice, for that is satisfied; nor the power of the grave, for he has subdued it: in Galilee you shall see the glorious author and example

a Isa. liii. 6. *b* Matt. xxviii. 5, 6, 7.

of your fortitude and triumph. Oh! how good is it to be attached to a crucified Christ! The women who sought him, had encouragement and comfort sent them from heaven, by the tongue of an angel. Paul passionately desired to know more of a crucified Christ *a*: what some make their scorn, he made his joy and his glory; he did not recommend to others, what he had no relish of himself: but, to shew his regard to a crucified Christ, he wept over the *enemies of the cross*, and often warned the people of them; for he durst not spare the wolves, who did not spare the flock, but endeavoured to bring others to the same destruction whereto they exposed themselves.

From what has been said, I hope, it appears, that in the knowledge of Christ, his *crucifixion* is of special consideration, which is the proposition I undertook to explain and comfirm. I proceed to

PROP. II. "There is a wonderful *agreement* between "Christ's sufferings, our miseries and wants, and the scrip-"ture doctrine relating to both."

As to our *miseries* and *wants*, we learn from the scriptures, and partly from experience, that we are naturally estranged from God, and exposed to his wrath. Sinners live without God in the world, are alienated from the life of God; through the blindness of their hearts they cannot see God, so as to love him; though they can see him so as to hate him, and say to him, *Depart from us;* though they cannot seek his favour, yet they can and do provoke him to wrath. Now, in this miserable case, the holy scriptures represent a crucified Christ, as a most suitable and sufficient remedy: 'You that are sometimes alienated, and enemies in your minds, by wicked works; yet now hath he reconciled, in the body of his flesh, through death, to present you holy, and unblameable, and unreproveable, in his sight *b*.—Here is reconciliation instead of enmity; souls presented to

a Phil. iii. 8—18. *b* Col. i. 21, 22.

Christ, in all the endearments of holy love, that had been removed at the greatest distance from him in point of affection and communion; and all this brought about by Christ's death and sufferings. How dear then should a crucified Christ be to all who love God's presence, and lothe themselves for their former alienation and enmity! Man naturally lies bound under the curse of the law; Christ *endured the curse a*, in his death, to deliver us from it. Oh! how wonderfully suited is the remedy to our diseases and wants!

The scriptures speak of a *conscience defiled* and wounded by sin; and, a *wounded spirit who can bear?* But then they also set before us the sovereign remedy; the blood of Christ, who, 'through the eternal Spirit offered up himself to God, without spot, *as able to* purge the conscience *b*,' cleanse away the guilt, and give inward peace. The scriptures represent the afflicted case of Christians, as liable to the *fiery darts of Satan;* but they also shew us the 'accuser of the brethren, overcome by the blood of the Lamb *c*.' The fallen creature is apt to be afraid of death, and the wrath of God, which brings the person *under bondage*, as the scriptures testify; but then they lead us to a crucified Christ for relief, and tell us, that Christ, by death, has delivered them that were *in bondage, through the fear of death d;* and that God has given the greatest evidence of his love, in sending his Son, to be *the propitiation for our sins.* The scriptures and experience both discover the convinced sinner, *going about to establish his own righteousness:* This was the foolish error of the Galatians, from which the apostle laboured to reclaim them, by putting them in mind, that, *Christ as crucified had been evidently set before them e:* q. d. When you have seen how the law handled Christ, when he came under it; how he was bound,

a Gal. iii. 13. *b* Heb. ix. 14, 15. *c* Rev. xii. 10, 11.
d Heb. ii. 14.—1 John iv. 10. *e* Gal. iii. 1.

buffeted, spit upon, stript naked, nailed to the cross, treated with gall and vinegar, reproached of men, forsaken and wounded in his soul by God, what extreme folly is it for you to desire to be under the law, which *curses every one* who continues not in all things written therein to do them; especially seeing 'God thus made Christ sin for us, that we might be made the righteousness of God in him *a*?' Both scripture and conscience inform the sinner, that he is a *stranger to the covenants of promise;* and therefore *without hope b:* (a dismal case indeed!) But as deplorable as it is, we find relief in a crucified Christ; for by means of his death, *the called c* receive the promise of an eternal inheritance.—Many other instances might be added, but these may be sufficient to shew the wonderful agreement between Christ's sufferings, and our miseries and wants, as both are represented in scripture. I proceed now briefly to speak to

PROP. III. "There was a *necessity* of Christ's death "and sufferings."

I do not mean an absolute necessity, but a necessity arising from Christ's undertaking to save elect sinners. If man had never sinned, or if God had not chose any of the human race to salvation, or if Christ had not undertaken to save them, there had been no necessity for him to suffer for us any more than for the apostate angels. If there had been no sin, there had been no need of a satisfaction: If all mankind had been rejected of God, in case they sinned, as the angels that fell were, there had been no room for an atoning sacrifice; or if the Son of God had not voluntarily engaged to redeem men, it doth not appear that he had been under any necessity to suffer for them. Redemption was as much a free act of the Son, as election was of the Father; the Son being 'in the form of God, equal with God, *and therefore,* over all, blessed for ever *d*, must be above com-

a 2 Cor. v. 2. *b* Eph. ii. 12.
c Heb. ix. 15. *d* Phil. ii. 6.—Rom. ix. 6.

pulsion; his taking our nature to die for us, is represented as a voluntary act; 'Lo, I come to do thy will, O God. He loved us, and gave himself for us *a*. Christ having freely engaged himself to bring the chosen seed to glory; and finish sin, and remove the curse, exposing them to death and misery, it was necessary for Christ to *put away sin by the sacrifice of himself*, and to redeem them from the curse, by being *made a curse for them b*. All God's declarations of his mercy, grace, and forgiveness, must be taken in a sense consistent with that clause, that *he will by no means clear the guilty c*. Guilt must then be removed, either by the sinner, or his surety; the sinner cannot pay the debt, therefore the surety must. It no longer remains an indifferent matter, which he might do, or not do: God's chosen cannot perish; the sinner under his guilt cannot be saved; the Son of God has engaged to give eternal life to those given him by the Father; and his truth and honour, his love to the Father, and to the chosen seed, will not permit him to go back; he must therefore lay down his own life to save theirs. 'It became him, of whom are all things, to make the captain of our salvation perfect through sufferings *d*.' It became his wisdom, holiness, and truth, not to take sinners into glory, without punishing their sins; and because it was neither consistent with his love to their persons, to shut them out of heaven, nor consistent with the sinners' weakness, for them to bear the punishment themselves, so as to survive it, and enjoy the decreed felicity; therefore God's own Son, their sponsor and surety, must come in the 'likeness of sinful flesh, *that* sin might be condemned in his flesh.' Viewing things in this light, we may see the reason why it is said, *the Son of man must be lifted up*; that *he ought to suffer*; that it was necessary that *the heavenly things should be pu-*

a Psal. xl. 7, 8.—Gal. ii. 20.
b Gal. iii. 13.
c Exod. xxxiv. 6, 7.
d Heb. ii. 10, 13.

rified with his better sacrifice a. And indeed if Christ's death was not necessary, as our surety and Saviour, why did he say to Peter, dissuading him from it, *Get thee behind me, Satan b?* Why did not the Father excuse him, when he earnestly begged, that *if it was possible, that this cup might pass from him c?* Surely, then, it was not possible he should be exempted, seeing it did not pass from him. Had there been no necessity for his crucifixion, how had it been consistent with the wisdom of God, or his love to his Son, not only to *bruise him*, but to be *pleased* in doing it *d.* Christ's death could not be necessary on his own account, for he did *no iniquity;* and *death is the wages of sin:* It came in by sin; and in that state, where there is no sin, there is no more death. If, then, God the Father bruised Christ, it could not be on his own account: *The Messiah was cut off, but not for himself e:* And yet it was so necessary, that God took part in it, and took pleasure in it too. God the Father himself *put him to grief;* and it *pleased the Lord to bruise him:* Surely, then, it was necessary that Christ should suffer. The apostle having declared, that *all have sinned, and come short of the glory of God*, and that notwithstanding, *God justified men freely by his grace;* he has next declared, that it is *through Christ's redemption, and through faith in his blood f.* And the reason assigned why God proceeded in this method is, 'that God might be just, and the justifier of him that believes in Jesus.' If God had not justified the elect, he had not been true to his purpose and promise, made in Christ, before the world began; but if he had justified them without satisfaction, without death or sin, he had not been just to himself, to his holiness, and to his truth, in his declared will, that he would by *no means clear the guilty;* and before that to

a John iii. 14, 15.—Luke xiv. 26.—Heb. ix. 23.
b Mat. xv. 23. *c* Mat. xxvi. 39. *d* Isa. liii. 10.
e Dan. ix. 26. *f* Rom. iii. 23—25.

Adam, 'In the day thou eatest thereof, thou shalt surely die *a*.' It was therefore necessary that Christ should die for us, to clear the guilty by his sacrifice, and open a way for grace to justify freely its chosen objects, and yet so as God might still preserve all the honour of his justice and truth, and declare his righteousness in the remission of the sins of Old Testament saints. The forgiveness of sins, which God granted before Christ suffered, was with an eye to his future sufferings, and so agreeable to the rules of his righteousness, as appeared in the sufferings and satisfaction of Christ. I will only add, upon this head, that God's eternal counsel and decree, his promise that Christ should suffer; the prophecies and types of it, Christ's solemn call to the priesthood, and confirmation therein by an irrevocable oath, all shew that it was neither an accidental nor a superfluous thing, but what was very necessary, that Christ, our substitute and Saviour, should be crucified for us.

PROP. IV. "There were many *concurring causes* which 'brought about the crucifixion of Christ."

When I speak of *concurring causes*, I do not mean that they all aimed at the same thing, any farther than with respect to Christ's dying upon the cross; in that one thing they all agreed, though from different principles and for different ends. The causes of Christ's death may be considered as impulsive, meritorious, and efficient.

The *impulsive*, or first moving cause, was the infinite wisdom, justice, and love of God: the love of Father and Son are often spoken of; and the wisdom and justice of God are likewise mentioned as causes of Christ's death.

It was the work of infinite *wisdom* to contrive a way of salvation for lost sinners, that was suited to the perfections and honour of God, and the happiness of sinful men; and to answer these high and valuable ends, the infinitely wise God,

a Gen. ii. 17.

of whom are all things, thought it necessary to fix upon Christ, as the *captain of our salvation;* and, in the *bringing many sons to glory*, to make him *perfect through sufferings a:* Christ is therefore said to be 'delivered by the determinate counsel and foreknowledge of God *b*.' In our redemption, through the blood of Christ, God hath abounded in all wisdom and prudence, working all things after the counsel of his own will. God's wisdom was very evident in man's first creation; but it abounded more, and shined brighter in his restoration; for, as one well expresses it *c*, "Death is made the way to life, and shame the "path to glory; the weakness of the cross, the reparation "of man: here different interests are reconciled; justice in "punishing, and mercy in pardoning; sin eternally con-"demned, and the sinner eternally rescued: the honour and "righteousness of the law vindicated, both in the precept and "penalty; the devil's empire overturned, in the same nature "(and, I may add, by the same means,) by which he had "raised it."

Divine wisdom found out an admirable expedient, which it was the interest of itself to accept, the satisfaction of Christ, which it could never have had from the sinner: and therefore we may put *justice*, as well as wisdom, among the moving causes of Christ's crucifixion; for since God had resolved to excuse the chosen seed from suffering, and Christ had put himself in their stead, we may well suppose the justice of God, moving him to inflict that death upon Christ, which otherwise would have been required of us.—But farther, the divine *love* is abundantly celebrated in scripture, as the moving cause of Christ's death; the love of the Father is herein recommended to us: 'God so loved the world, that he gave his only begotten Son; herein is love, that God

a Heb. ii. 10. *b* Acts iii. 23.—iv. 28.—Eph. i. 7, 8, 11.
c Charnock, vol. i p. 381.

ved us, and sent his Son, to be a propitiation for our sins ;' which inclined him to send him in our nature, to bear e punishment of our sins. What manner of love was in to give his only begotten and dear Son, who had always en his delight, to dwell in an house of clay; that he who is upon a throne of glory should wear a crown of thorns, d submit to a painful and shameful death upon the cross! lso the Father's love to the Son, moved him to it. 'The ther loveth the Son, and hath given all things into his nd *b* :' The Father glorifieth the Son, in making him *high priest c.* God, in love to Christ's person and ory, chose him to die for us, and redeem us. This also kes it appear what moved Christ to suffer; boundless and comprehensible love: 'Hereby perceive we the love of God, at he laid down his life for us *d* :' And if this will not use us to see it, we must be blind indeed; *who loved me, d gave himself for me,* saith Paul *e* ; *who loved us, and ve himself for us f,* saith the church.

And as Christ's love to us inclined and moved him to die us; so also his love to the will and glory of the Father, d, no doubt, a great influence into his consent so to do; hat the world may know that I love the Father; and as the Father gave me commandment so do I: Arise let us go nce *g*.' This Christ said, when he was going to his body agony in the garden, and his bitter death upon the oss. This was to be a demonstration to the world, that loved the Father, and therefore complied with his will, d obeyed him even unto death. "It is not because I am guilty of death, or obnoxious to it, but because I love my Father, that I suffered this; it is because I greatly loved him, and he whom I love will have it be thus," as

a John iii. 16.—1 John iv. 10. *b* John iii. 5.
c Heb. v. 5. *d* 1 John iii. 6. *e* Gal. ii. 40.
f Rev. i. 5. *g* John xiv 31.

one represents Christ saying *a*. This caused Christ to undertake the work, and delight in it, because he loved the will and glory of the Father.

We should next consider the *meritorious* cause, viz. the *sins* of men. 'He bore our sins in his own body upon the tree; in himself he knew no sin, but he was made sin for us; the Lord laid on him the iniquity of us all; he was wounded for our transgressions, and the chastisement of our peace was upon him *b*. The scriptures alleged are so plain and full, as there can be no reasonable doubt whether the sins of men were the meritorious procuring cause of Christ's crucifixion. He died for our sins, the just for the unjust: Hence it is said of them that lived in distant ages, and places, from the time and place where Christ suffered; 'they shall look upon him whom they have pierced and mourn *c*: but their sins were the *deserving* cause of his sufferings; and they are therefore justly said to *pierce* him.

As to the *efficient* causes, they are either supreme or subordinate; the *supreme* efficient cause was God, Father Son, and Holy Spirit: The Father bruised Christ, and put him to grief; the Son gave himself, gave up the ghost, offered himself to God; the Holy Spirit formed his body, graciously inclined his human will to consent to the sufferings he was to endure.—The *subordinate* efficient causes were many: Satan moved Judas to betray him, and covetousness inclined him to do it: The Jews, from envy and malice, delivered him; Pilate, from cowardice and covetousness, condemned him; and the soldiers executed the sentence, with all the spite and malice, which their own hearts, the devil's temptations, or the people's enmity, could suggest.

a Οὐ γὰρ ὑπεύθυνος ὢν θανάτῳ φησὶν οὐδὲ ὀθείλων αὐτῷ, διὰ τὴν ἀγάπην τὴν εἰς τὸν πατέρα ὑπομένω.——εἴγε ὅτι σφόδρα αὐτὸν ἀγάπων καὶ ἀγαπώμενος παρ' αὐτοῦ· οὕτω βούλεται. Chrysost. in loc.

b 1 Pet. ii. 24.—2 Cor. v. 21.—Isa. liii. 5, 6. *c* Zech. xii. 10.

Thus we see there were different causes of Christ's death, d contrary designs in those concerned in it; but infinite isdom over-ruled the whole, to the accomplishment of the acious design of God, and disappointed that of Satan, and icked men. What we have here to admire is, that, Father, n, and Spirit, should all concur in bringing Christ to the st of death, the death of the cross. To have appointed holy man, or a glorious angel, to die for us, had been onderful condescension and goodness; but that he who s 'in the form of God, *should take* the form of a ser- nt, *and* become obedient to the death of the cross *a*;' d that all the persons in the ever-blessed Trinity, should t only allow of, but have a hand in it, is such a wonder divine grace and love, as eternity will be short enough to mire.

PROP. V. "The death of Christ, though it was neces- sary, and in some respects violent; yet in him it was *voluntary*. *No man*, saith Christ, *taketh it*, (viz. my life) *from me; but I lay it down of myself: I have power to lay it down, and I have power to take it again b.*'

But some may say, did not the Jews apprehend Christ, d him, lead him away, condemn and crucify him by force; w then could he say, *No man taketh my life from me?* this I answer, It is very true the Jews took, condemned, d crucified him, in a violent way, and without asking consent; but yet not against his will: How often had before made his escape, when they would have taken n? And could he not have done it as well, when they prehended him? To shew that he was neither ignorant of ir design, nor unable to have delivered himself from them, caused them to *go backwards*, and *fall to the ground*.— uld not the same power have struck them dead, or have nveyed him away, before they rose again? He first blinded ir eyes, so as they did not know him: it could not be

a Phil. ii. 6, 7, 8. *b* John x. 18.

the darkness of the night that concealed him, for they ha torches; and besides Judas was with them, and gave then the sign agreed upon; and also Christ told them, that h was the person; but then, instead of laying hold on him they went back and fell before him; how easily then migh he have escaped; but he voluntarily yielded himself, an designed, by what has been mentioned, to shew that he di so. When they would have made him a king he hid him self; but now they came to make him a sacrifice, he wen forth to meet them, and frankly surrendered himself: H refused, at his trial, to make any defence, that might brin him off; and when upon the cross, after he had cried wit a loud voice, to shew that nature was not spent, and force to yield to death, but that he died freely, it is recorded tha he *gave up the ghost.* He was the Lord of death; an none could inflict that upon him, without his own consent he therefore bid Peter put up his sword, to shew that h would have no resistance made, to prevent his death now approaching.

It may be here alleged, that he had lately cried, wit great earnestness, that the cup might pass from him—tha he might not die; how then did he voluntarily give up him self to it? This was only the reluctance of human nature averse to a dissolution, and afraid of the dreadful wrath o God, and not an unwillingness in his person; and therefor he said 'Not my will, but thine be done: The cup which m Father hath given me, shall I not drink it? I delight t do thy will, O my God *a*.' As an evidence of this, w find him declaring, that it was his *meat* to do the *Father' will*, and *finish his work b;* and therefore to die for us Hence he was angry with Peter for dissuading him from it he *longed* for his bloody baptism, and hastened Judas to d his part *quickly c.* Judas was no sooner about it, but

a Luke xxii. 42.—John xviii. 11.—Psal. xl. 8.

b John iv. 34. *c* Mat. xxvi. 22, 23.

Christ with joy and triumph said, 'Now is the Son of man glorified; God shall straightway glorify him *a*,' viz. upon the cross; for, as one notes, it is a great glory to overcome death by dying. In that hour, the rocks and veil of the temple were rent, the sun was darkened, the earth quaked, one of the thieves upon the cross was converted, and the devils were lead in triumph: "He would enter Jerusalem with Hosannas, as if when he went to his death, he went to his triumph *b*." His going to the garden, was, as it were, is presenting the sacrifice at the door of the tabernacle, as ome have observed: "The same night in which he was betrayed, he gave his disciples his blood in the supper, to shew how freely he would pour it out the next day in a sacrifice," as one speaks *c*.

PROP. VI. "The person who suffered was *Jesus Christ*, the Son of God; not the Father, nor the Holy Ghost."

My text asserts, that it was Jesus Christ was crucified; nd the inspired writings elsewhere abundantly confirm it. he Son of God, who is 'the heir of all things, *and* the rightness of the Father's glory, *and* the express image of is person, *is he who* purged our sins by himself, *and then* t down on the right hand of the majesty on high *d*." id the Father appoint himself heir of all things? Was he e express image of his own person? Did he, after he had urged our sins by himself, sit down at his own right hand? is plain, that the person who by himself purged our sins, as the same person who is heir of all things, and who t down at the right hand of the Father: Either then e must allow, that God the Father is his own heir, the nage of his own person, and sat down at his own right nd, which is absurd to say; or else we must allow the pern who purged our sins by himself, to be a distinct person

a John xiii. 27, 31, 32.

b Charnock, of the volunt. of Christ's death, p. 881.

c Charnock. *d* Heb. i. 2, 3.

from him, whose heir and image he is, and at whose right hand he sat down. Thus I think it appears, that it was the Son, evidently distinguished from the Father, who *purged our sins by himself*, by *shedding his blood*, and *offering up himself to God*, as the apostle explains it *a*. Again, if the person who purged our sins by himself, be the heir of all things, and one who sat down at God's right hand, then it was not the *Holy Spirit* who suffered and died for us; for we find him nowhere spoken of as made heir of all things, or sitting at God's right hand; but this is spoken of the Son: It is so written in the scriptures of truth.

I might argue also from the divine economy, wherein the Father takes upon him to be a lawgiver and judge, the Son to be redeemer of lost sinners, and the Holy Spirit tó apply this redemption, by renewing the soul, and fitting it for the purchased felicity. The glorious persons subsist in a certain order, and their operations are according to the manner of their subsistence. It seems inconvenient, as has been observed, that the law-maker should stand in the stead of the law-breaker, or the judge be punished in the room of the malefactor, or he who was to punish sin should suffer for it *b*.

If it be said,—The Son who was punished in our stead, is *judge of the quick and dead.* I answer,—He did not appear under that character before his sufferings; and since he has, it is as the Father's vicegerent; the judgment is committed to him, and he acts as appointed by the Father; and, therefore, when he comes to judgment, as he comes in the Father's name, so he comes in the Father's glory.

According to the order of persons in the Trinity, Father, Son, and Holy Ghost, it doth not seem proper for the Holy Spirit to have taken our nature, and suffered therein; for then the Spirit, who is the third in order, had been

a Heb. ix. 14. *b* Dr. Bates's work, Ed. in Fol. p. 223.

he second in operation, and the second person had been sent y the third, as has been argued. The Spirit's work is de-lared in scripture to be, to search the deep things of God, o glorify Christ, to convert and edify the elect, to be an arnest of heaven, and to prepare them for it: And if we redit the divine oracles, there is no room to suppose, that t was the Holy Ghost that was incarnate, and was crucified.

It remains then, that it was the Son, 'the Word made esh, *who* bore our sins in his own body upon the tree.' The Holy Ghost is distinguished from that person who purchased the church with his own blood *a*;' therefore was not the Holy Ghost himself that did it.

Both in the Old Testament and the New, the person suffering is represented saying, 'Sacrifice and offering thou wouldst not; a body hast thou prepared me: Lo, I come to do thy will, O God *b*.' Did God the Father say to himself, 'A body hast thou prepared?' Did he say to himself, 'Lo, I come to do thy will, O God,' viz. of another which is himself? Surely it is very evident, that the person who assumed the body, and he who prepared it, are two different persons; he who said, 'Lo, I come to do thy will, O God,' is not the same person to whom he spake, and whose will he came to do. If, then, it were God the Father who prepared a body, and whose will it was that it should be assumed, and crucified, then it was not God the Father who assumed, and was crucified in that body, but another distinct person. If it was not the Father, was it the Spirit who so came? Where do we read of a body prepared for him? Or that he being in the form of God, took upon him the form of a servant, and became obedient to the death of the cross? The scriptures say no such thing; and therefore we have no ground to believe it. We read, that 'God

a Acts xx. 28. *b* Psal. xl. 7, 8.

sent his Son in the likeness of sinful flesh, and for sin condemned sin in the flesh *a*;' but no where, that he sent himself, or Spirit, in the likeness of sinful flesh. 'God sent forth his Son, made of a woman, made under the law *b*.' Did he, then, send forth himself, or his Spirit, made of a woman, made under the law? The scripture no where useth that language.

In the latter end of the second, and in the third century, arose Praxeas, Noetus, Sabellius, and others, who held, that there is but one person in the Deity; that the Father, Son, and Spirit were one, not only in nature, but in person; and that these three were incarnate, and suffered death: That God was called *Father*, as in heaven; *Son*, as on earth; and *Spirit*, as an efficient power in the creature. Tertullian wrote against Praxeas, proving that the Father, Son, and Spirit, were three distinct persons in the Trinity: And therefore, when the Son was incarnate, and crucified, the Father and the Holy Spirit were not. He shews, that the person that was crucified, was the Son of God, and the Son of man, born of a virgin, and named Jesus Christ; that he it was, who suffered, died, and was buried; and, according to the scriptures, was raised by the Father, was received up into heaven, sits at the Father's right hand, and shall come to judge the quick and dead. He argues, that if it be one thing to have a son, and another to be a son; it follows, that the Father, who has that Son, is not the Son himself; and that the Word, who was with the Father, and was made flesh, was not he, with whom he was, and who was made flesh.

If he who anointed Christ to his office was one person, and he who was anointed to that office, was another distinct person; then the Father is not the Son who was anointed and crucified for us. We may likewise argue, that if the Lord, who said to David's Lord, 'Sit thou at my right

a Rom. viii. 2. *b* Gal. iv. 4.

hand;' and who said, 'Thou art a priest for ever,' was a person distinct from him to whom he said, 'Sit thou at my right hand,' and 'thou art a priest for ever *a*;' then the Father was not that person who sits at the Father's right hand, and who is the priest for ever; and consequently it was the Son only, and not the Father, who was crucified, and sat down on the right hand of the Majesty in the heavens; and also, if the Father be invisible, and the Son visible, then the Father is not the Son, nor the Son the Father: Their persons are distinct; and one might, and did assume our nature, and not the other. When the Spirit of Christ 'testified of the sufferings of Christ,' did the Spirit of the Spirit testify of his own sufferings? As it must be, if the Father, Son, and Spirit, be the same person, who was incarnate, and suffered for us. When it is said, that 'Christ, through the eternal Spirit, offered himself without spot to God *b*,' is it possible to think the meaning to be, that the Father offered up himself to himself, through himself, as it must be, if, with the Patripassians, we say, that the Father assumed our nature, and was crucified therein?

It may be said, supposing there be one person in the Godhead, and that one person united himself, with that branch of human nature, that was born of the virgin, then the humanity might offer up itself to the divinity; but offering up himself to God is a personal act; was it the act of the human person, or of God united to the humanity? If it was the act of God, then he offered up himself to himself, if there be but one person in the Deity. Let the heretics and their abettors get off as well as they can. But if it be said, the humanity, thus united to God, is a distinct person, then there are two persons in God, one divine, and the other human; and then the sacrifice and intercession are but merely human: but as for them who trust to a human, finite merit, grace and power, for salvation, I would for my part

a Psal. cx. 1, 4. *b* Heb. ix. 14.

say, 'O my soul, come not thou into their secret! to their assembly, mine honour, be thou not united.'

If it be said, supposing there be but one person in the Godhead, and this person be united to the human nature, in the same way, as others think the Son was united to it: May not the same dignity and worth be derived to the obedience and sufferings of the humanity, as if the divine Logos had been united? I answer, Were it so, yet the case is vastly different between the Sabellian scheme, and the Catholic faith; for, if the divinity of the sacrifice be derived from the union with the Deity, subsisting but in one person, then it is the same person who makes the payment, and receives it; who gives it with one hand, and takes it with the other; then indeed he satisfies himself, atones himself, and mediates properly with himself, personally considered: but allowing a Trinity of real persons in the Godhead, and that the second person was united to the humanity, and presented the sacrifice, and made and pleads the atonement; then there are different persons to make the atonement, and to receive it; to make the intercession, and accept it. If the real personality of Father, Son, and Spirit be denied, I cannot see but far greater contradictions and absurdities will be justly charged upon the anti-trinitarian doctrine, than can be objected against, what I will venture still to call, the orthodox scheme.

I would take leave to add farther, upon this head, that I cannot persuade myself, that the God of infinite truth and wisdom would have exposed us so much to error and mistake, as the whole current of the scriptures doth, if Father, Son, and Spirit, be but one person; and if he that was incarnate, and died for us, was not a person in the Godhead distinct from him to whom he offered the sacrifice; why are we never told so? Why did not the apostle say, *God so loved the world, that he gave* himself *for us:* and, *herein is love, that God* came himself to be *the propitiation for our sins;*

and that *God commended his love to us, in that whilst we were yet sinners,* not his Son, but he himself, *died for us;* or, why do we never read, to raise our consolation the higher, that the *Holy Ghost* took flesh and blood, and 'was made under the law, that by death he might destroy him that had the power of death?' If what is spoken of the Son is meant of the Father, Son, and Holy Ghost, why is the doxology applied only to Christ *a*, 'To him that loved us, and washed us from our sins, in his blood, and hath made us kings and priests to his God and Father; to him be glory and honour, for ever and ever. Amen?' Why is it not said, to the Father and Spirit, who loved us, and washed us from our sins in their own blood, and made us kings and priests to their own God and Father, be glory and honour, for ever and ever? which would sound oddly. Surely they should at least have been included in the praise, if they had been equally concerned with the Son, in *washing us from our sins in blood*, personally; and therefore properly their own.

The unity of Christ's person as God-man, has been proved before; let any one prove, from scripture, the like unity of person, with respect to the Father and holy Spirit; that the same actions, human and divine, relating to man's redemption, are in God's word ascribed to the Father, or to the Holy Ghost, as are ascribed to the Son, and they will bid fair for carrying their cause; but this I am persuaded the ablest of the enemies of the truth can never do.

But after all, the Father, Word, and Spirit, are said to be *one b;* therefore, it may be said, if one of them suffered, the others did. This text is so much against the anti-trinitarian cause, that it has been rejected, as not being part of the inspired writings. But taking it as it stands, the word ἓν signifies *one thing, one being*, not one person; it serves not the objectors' purpose. That the Father and

a Rev. i. 5. *b* 1 John v. 7.

Son are one in nature, is owned; but that the Father and Son should be one person, is what no language or good sense will allow; therefore we must never suppose the great God to speak to us, in terms so contrary both to common sense, and the common sentiments of mankind.—Though much more might be said upon this head, yet what has been said, I hope, is sufficient to establish the truth proposed, that the person who suffered, or was crucified, was Jesus Christ, not the Father, nor the Holy Ghost.

PROP. VII. "Christ's crucifixion is a general *term*, and includes the rest of his sufferings."

It is very common in the sacred writings, and in others also, to put a part, especially a principal part, for the whole: Thus Christ's death upon the cross is put for the whole of his sufferings; the preaching of the gospel is called 'the preaching of the cross *a*:' Paul resolved not to 'glory in any thing, save the cross of Christ *b*;' by which he meant not a part, but the whole of Christ's sufferings for our redemption, together with the glorious fruits and effects thereof: The cross, then, may denote all Christ's sufferings, from his birth to his death, and the finishing of the work that was given him to do. Paul was very solicitous, lest the cross of Christ should be made of no effect, through 'the enticing words of man's wisdom *c*;' implying, that all the doctrine of the gospel has relation to the cross of Christ. Christ was 'a man of sorrows, and acquainted with grief;' but this was part of his sufferings, not of his personal desert: He did no evil, and therefore deserved to suffer none on his own account. Christ dying upon the cross was such a wonderful thing, as might well be put for the whole of his sufferings. The apostle gives us a plain intimation, that when he speaks of knowing Christ, and him crucified, he meant more than the bare article of his dying upon the

a 1 Cor. i. 18. *b* Gal. vi. 14. *c* 1 Cor. i. 17.

ross, because he says elsewhere, 'That I may know him, nd the power of his resurrection, and the fellowship of his ufferings, being made conformable to his death *a*.' From hese hints it appears, that he took the doctrine of a crucified hrist in a large sense, which he might very well, seeing all he other doctrines of the gospel have relation to it, and de-endence upon it: This will warrant our discoursing on many hings, which, though they come within the general compass f the apostle's expression, yet are not strictly confined to is dying upon the tree for us.

All that I shall farther add to this discourse, shall be a few articulars, by way of application.

APPLICATION.

1. In the glass of Christ's sufferings, we may see the *eing* and *providence* of God.

The Gentile world had a sight and conviction of an 'eteral power and Godhead *b*,' in the works of creation; the iscovery is more clear in the work of redemption. The xceeding sorrows of Christ's soul, and his bloody sweat in he garden, before the hand of any man was upon him, made evident that he suffered from an invisible hand; which is lso strongly implied in these words, 'Father, if it be possile, let this cup pass from me; nevertheless, not as I will, ut as thou wilt *c*.' This exactly agrees to the prophetic ccount, 'Thou hast brought me to the dust of death *d*.' It pleased the Lord to bruise him; he hath put him to rief *e*.' Upon the cross he cried out, 'My God, my od, why hast thou forsaken me *f*?' God very clearly evealed himself in this awful transaction: He had *set up hrist from everlasting g;* consecrated him to be a *riest*, by an irrevocable oath *h*; set him forth in 'the

a Phil. iii. 10. *b* Rom. i. 20. *c* Mat. xxvi. 38, 39.
d Psal. xxii. 15. *e* Isa. liii. 10. *f* Mat. xxvii. 46.
g Prov. viii. 23. *h* Psal. cx. 4.

likeness of sinful flesh, *and* condemned sin in his flesh *a* ;' and what was done to Christ when he died, was whatsoever 'God's hand, and his counsels, had determined beforehand to be done *b*.' The miraculous eclipse of the sun, and Christ's commending his spirit into the hands of his Father, are farther discoveries of a divine being and providence. This truth, then, appears with bright evidence from scripture, considered as a true relation, and much more as an inspired and infallible testimony, upon which there is the impress of a deity, and an all-wise providence.

2. From Christ's crucifixion it appears, that *sin* is a *real evil*, and the *abominable thing which God hates*. The 'iniquity of all the sheep *c*' was laid upon Christ, by the Father; 'God sending his Son in the likeness of sinful flesh, for sin condemned sin in the flesh *d*.' God, then, condemned sin in Christ's flesh, when he suffered in the flesh; judgment was executed on the sins of the redeemed, when Christ suffered for them: Hence Christ's discharge from death and the grave is called, his being 'taken from prison and from judgment *e* ;' implying, that he had been in and under them. The dreadful curse which Christ bore, shewed the demerit of sin: for the Judge of all the earth did right, and did not inflict more punishment than sin deserved. In Christ's death, God most clearly discovered the evil of sin, and how much he hated it. If Christ's sufferings were real and great, it neither became the wisdom nor justice of God, nor love to his Son, to inflict a real and dreadful punishment upon Christ, for mere imaginary sins, or such as had no great evil in them. The evil of sin, and God's hatred against it, appear in the condemnation and misery of the fallen angels; in Adam's exclusion out of paradise; in the curse and misery entailed upon his posterity; in the drowning the old world; in laying Sodom in ashes;

a Rom. viii. 3. *b* Acts iv. 28. *c* Isa. liii. 6.
d Rom. viii. 3. *e* Isa. liii. 8.

n the destruction of Jerusalem, and innumerable other judg-ments, wherewith God has visited the world: But the cru-ifixion of Christ is yet a greater proof of the evil nature of in, and of God's indignation against it, if we consider the lignity of his person, and depth of his sufferings. Though e was God's own only begotten Son, yet he did not *spare im;* but 'it pleased the Lord to bruise him,' when he came o suffer and satisfy for our sins. Sin must, therefore, be as ile, as the sinners were despicable and unworthy, for whom e endured the pain and shame of the cross. Whilst we take view of Christ as crucified, and behold him sorrowful to leath, forsaken of God; first sweating blood, then burnt up vith thirst; and at last dying under God's dreadful curse, we nay say, O the infinite evil and malignity of that sin, and the lreadful terrors of that wrath of God, which brought the Son of God himself unto this condition!

3. From Christ's sufferings, we may learn the *certainty* of future judgment. Infidelity has been long scoffing at it,—'Where is the promise of his coming? For since the fathers ell asleep, all things continue as they were from the begin-ning of the creation *a*.' But did not Christ's judgment ome, though it was near five thousand years after it was irst hinted; and shall sinners escape? If God did not spare is own Son, will he spare final impenitents and unbelievers? n the 'fulness of time Christ was made under the law *b*,' nd suffered for our sins: And the same justice and veracity vill bring about the judgment of the great day; for, 'if they o these things in the green tree, what shall become of the ry *c*?' i. e. If I, who am the Son of God, righteous nd holy, and have not deserved to suffer, must be thus udged, condemned, and crucified, what must they suffer who are fit fuel for everlasting burnings? If the sins of hose who believe and repent, cannot escape the righteous

a 2 Pet. ii. 3, 4. *b* Gal. iv. 4. *c* Luke xxiii. 31.

judgment of God, surely the impenitent and unbelieving can never avoid the judgment and condemnation of the great day; of this we are assured, not only in the declarations and threatenings of the word, but also in the death and sufferings of the Son of God, when he bore our sins, in his own body, upon the tree. If Christ must endure, and die under the judgment, shall the wicked either escape it, or live under it? Must not all men know something of Christ's righteous judgment, and the terrors of the Lord, who have closely considered Christ's sufferings?

4. How just and dreadful will be their *misery* hereafter who neglect and despise Christ. 'Beware, therefore, lest that come upon you, which is spoken of in the prophets: Behold, ye despisers, wonder and perish; for I work a work in your days, which you shall in no wise believe, though a man declares it to you *a*.' As it was then, so is it now; there are many who despise both the *person* and *sufferings of Christ;* they are 'enemies to his cross *b*.' Such as disbelieve the merits of Christ's death, or set themselves in opposition to that purity and holiness, which Christ died to effect, bear the character of enemies to Christ's cross, and have their dreadful end foretold, even destruction; 'everlasting destruction, from the presence of the Lord, and from the glory of his power *c*.' Unbelievers dream of being happy for ever; but the scripture says, 'He that believes not the Son, shall not see life; but the wrath of God abideth upon him *d*.' Christ confirmed the sentence, when he said, 'Except ye eat the flesh of the Son of man, and drink his blood *e*, (viz. by faith embrace and rest upon the merits of his death,) ye have no life in you,' viz. "no spiritual life at present, nor any right to eternal "life *f*." The Jews, in contempt of Christ crucified,

a Acts xiii. 40, 41. *b* Phil. iii. 18. *c* 2 Thess. i. 9.
d John iii. 36. *e* John vi. 53.
f Continuat. Pool's Annot. and Dr. Whitby in loc.

said, 'His blood be upon us, and our children *a*:' And what sad marks of divine vengeance lie upon them to this day, though they did not know him to be the Lord of glory? And can any, since he has been so clearly, and so long revealed, and so much believed on, reject him at a cheaper rate?

5. How great a *blessing* is the *gospel*, and a gospel ministry! In the gospel, 'the Sun of righteousness rises upon us with healing under his wings *b*.' 'Blessed is the people that know the joyful sound *c*.' Christ set forth evidently, as crucified, is a doctrine 'worthy of all acceptation *d*:' it is the charge of ministers, and the treasure of believers; it is a lifting men up to the borders of heaven; but the more dreadful will be their fall who neglect this great salvation,—'Thou Capernaum, who art exalted to heaven, shall be brought down to hell *e*.' This thought should stir up ministers to recommend the doctrine of Christ, and him crucified, to the esteem of their hearers; and 'how beautiful upon the mountains should the feet of him be that brings good tidings,' and 'that publishes peace *f*!'

6. How *safe* and *happy* are they 'who have fled for refuge to Christ;' and, by faith, 'laid hold on the hope set before them *g*!' God 'set forth Christ to be a propitiation through faith in his blood *h*;' he who has faith may plead the atonement,—'God gave his only begotten Son, that whosoever believes on him should not perish *i*.' Such a death as Christ endured, is worth the escaping; such a life as he purchased, is worth the enjoying; such a Saviour as Christ, is worthy of our acceptance and dependance. Christ calls the 'weary and heavy laden *k*,' to come unto him for rest. He who bore that heavy burden upon

a Mat. xxvii. 25. *b* Mal. iv. 1. *c* Psal. lxxxix. 15.
d 1 Tim. i. 15. *e* Mat. xxi. 23. *f* Isa. lii. 7.
g Heb. vi. 18. *h* Rom. iii. 25. *i* John iii. 16.
k Mat. xi. 28.

the cross, is able to sustain and remove our less burdens. Our sins may be easily too heavy for us; but Christ came triumphant from under that inexpressible weight of sin and wrath which he bore, when he died upon the tree; and, therefore, there is no reason to suspect his inability to save us from all our sins: And seeing God gave his Son, and Christ so freely gave himself to die for us, it is very evident, that such as come to Christ by faith, shall in no wise be cast out.

It may much encourage our faith to consider, that all God's attributes are glorified in the believer's salvation; justice, truth, and holiness, as well as grace and mercy. God is more honoured in the believer's salvation than in the sinner's destruction. Salvation by Christ's blood, and faith in it, is a very honourable way of salvation. When Christ suffered, how much greater was the sufferer, how much better the sacrifice, than if the sinner had suffered for ever; Christ paid the whole debt, in a little time, and purchased eternal life. Happy, then, are they who have obtained, or who shall obtain, like precious faith with God's own elect, and who are brought, by grace, to determine to know nothing in comparison of Christ and him crucified!

SERMON VII.

PREACHED FEBRUARY 28th, 1726-7.

COR. ii. 2.—*I determined not to know any thing among you, save Jesus Christ and him crucified.*

THE *bush burning a*, and yet *not consumed*, an emblem f the affliction and salvation of the church *b*, was so onderful a sight, that Moses thought it worthy of his fix- d attendance: This extraordinary appearance and presence f the Son of God, in the bush flaming, yet not consumed, eserved and required his observation; not with curiosity, ut humility and holy reverence. In like manner, and with reater reason, may we now fix the eyes of our minds on the onderful object before us, a crucified Christ! The human ature enduring the fiery indignation of divine justice, and et not consumed, seeing the Son of God dwelt in it, and pported it, with infinite power and good will towards men. ome have thought that what Moses saw was a type, or ore obscure representation of Christ's incarnation and suf- rings *c*; but we may at least use it, as an allusion, which

a Exod. iii. 2, 3.

b Hinc rubri ardentis, nec consumpti tamen, mysteriosis conspectus uræ afflictionum ecclesiæ, mediis in ignibus, ardentis quidem, non nsumptæ; tamen et accensæ, flamma pietatis, ardore precum, atque ectæ apparitionibus gratiosis Dei.—Spanhemij Hist. Eccles. vol. i. 319.

c This fire (viz. the bush) was a type and declaration of the esence of God in the person of the Son; for, with respect to the Fa- er, he is called 'an angel, the angel of the covenant:' but absolutely,

may both instruct and affect us. If the burning bush was a wonderful sight, the Lord of glory crucified is much more so, whether we consider the sufferer, the sufferings, the causes, or the issue and event of them. I shall only now remark the different and opposite affections and passions, which meet both in the sufferer and the beholders: In Christ crucified, appears the most dreadful indignation and wrath, and the most tender affection and love; the wrath of God against sin, and the love of Father and Son towards miserable sinners. Such a conjunction of *justice* and *mercy*, *grace* and *truth a*, as there never was before, and never will there be again any instance of it: And if we consider what different and contrary affections, towards this object, appear in the beholders, it may furnish us with new matter of wonder and admiration. Satan and his servants could not be at rest, till Christ was crucified; and when that was done, they were more uneasy than ever; for, as his life disturbed them, so his death destroyed their darling design. As therefore the devil was very busy to prompt men to crucify Christ, so that was no sooner done, but he set others to work to deny that he died, to deride his sufferings; some to deny his divinity, others his humanity; and a multitude to disbelieve all the salutary ends and fruits of his death: but this should be so far from cooling our desires, that it should render them more fervent towards this wonderful object.—And herein all the faithful are remarkably distinguished from the rest of mankind, and from themselves in other cases. The tenderness of human nature will not permit them to bear

in himself, he was Jehovah, the God of Abraham, and of his presence the fire was a proper representation. The being of the fire in the bush for a season, was a type of him in whom the 'fulness of the Godhead dwelt bodily,' and that for ever, Col. ii. 9.—of him who was made flesh, and dwelt among us.'—Dr. Owen's Meditations of Christ's glory, p. 40.

a Psalm lxxxv. 10.

ne sight, nor so much as to speak, of a dead relation, a fa-
ner, a mother, a dear brother, or child: but the blessed
aviour, dearer to them than all the rest, they can think of,
nd look upon, as dying and dead, and revolve all the pas-
ges and circumstances of his sufferings, agonies, and cru-
ifixion; observe a frequent memorial of it; press after a ful-
r knowledge of his death; and resolve to glory in nothing,
ve in the cross: Herein the divine affection exceeds and
rrects that which is natural, and the Christian attends the
ying Saviour with that strange, yet sweet mixture of affec-
ons, fear, and great joy. Hagar withdrew a good way
ff, saying, 'Let me not see the death of the child *a*;' but
ne Christian desires to draw near, and see 'the Lamb as it
ad been slain;' to look and believe, look and mourn, look
nd love, admire, adore, and praise him. Let us then, with
rdent desires, and dependence on the Spirit of revelation, in
ne knowledge of him, fix our contemplations on this great
ght, Christ crucified, and not consumed; but, after his suf-
rings, 'crowned with glory and honour *b*.'

I formerly considered the importance of this doctrine;
ne suitableness of a crucified Christ to our miseries and
aants; the necessity, causes, and voluntariness of Christ's
eath; and proved at large, that it was neither God the
ather, nor the Holy Ghost, but Jesus Christ the Son, who
as crucified: I also briefly hinted, that Christ's crucifixion
, in scripture, often taken in a large sense, as including
ne whole of his sufferings, which preceded that last and
readful scene, which Christ called 'the hour and power of
arkness *c*.'

Christ was a *man of sorrows*, and *acquainted with grief;*
e was born to trouble, and persecuted from the cradle to
ne cross. It may be said, he began to die as soon as he

a Gen. xxi. 16. *b* Heb. ii. 9.
c Luke xxii. 53.—John xvii. 1.

began to live; he was born among beasts, and exposed to the cruelties of men, more vile than they; he had not been long in the world, before 'they sought his life *a*,' and he became an exile to secure it; upon his return, he led a servile life, in a mean laborious occupation; for he is called not only the 'carpenter's son,' but 'the carpenter *b*:' his reputed father was a carpenter; and it is thought he earned his bread before he ate *c*; and according to Adam's curse which he bore for us, 'ate it in sorrow,' and in 'the sweat of his face *d*.' But the more public part of his life was most painful; his body was pinched with fasting and hunger, and his soul tormented with wicked temptations of the devil forty days together, in the wilderness: who can conceive what he endured in that time? We read that he was 'in all points tempted as we are *e*,' so far as could be without sin.—Christ styled his public life his 'temptations *f*;' it was filled up with temptations, and these were no small part of his passive obedience; for, 'he suffered, being tempted *g*.'—His condition was mean and poor, and he was despised in the world; his own people gave him no countenance, his relations no credit nor respect; when he paid tribute, the money was procured by a miracle; when he ate the passover, and instituted the Lord's supper, it was at the expence of another. He had not a bed whereon to lay his head, whilst alive; nor a grave where to lay his head, when dead: he lived upon the bounty, and was buried at the expence of others. Instead of leaving an estate to his mother, he commended her to the care of one of his disciples. During his

a Mat. ii. 13. *b* Luke ii. 52.—Mat. xiii. 55.—Mark vi. 3.

c Justin Martyr, in his dialogue with Trypho, saith, Ταῦτα γὰρ τὰ τεκτονικὰ ἔργα εἰργάζετο ἐν Ἀνθρώποις ὧν ἄροτρα καὶ Ζυγά. Being among men, he made ploughs and yokes; which is the work of carpenters.

d Gen. iii. 17, 18. *e* Heb. iv. 15. *f* Luke xxii. 28.

g Heb. ii. 18.

ublic ministry, how often did his enemies tempt him, and ek his life? and, at best, he 'endured the contradiction of nners against himself *a*.' How often was he hungry, eary, and thirsty; and yet called a wine-bibber, a glut-n, and a drunkard? He was holy, harmless, and separate om sinners; and yet charged with being a friend of publi-ns and sinners, with having a devil, with being mad, and ith being a deceiver of the people. His righteous soul uld not but be vexed at the filthy conversation of the icked, and grieved at the hardness of their hearts. The proaches of his Father fell upon him; the folly and un-elief of his own disciples much affected him. In a word, s doctrine was reproached, as blasphemous; his miracles, magical; and his actions as base and vile: one of his dis-ples betrayed him, another denied him, the rest forsook m and fled; Pilate declared him faultless, yet condemned m. Thus he bore the cross whilst he lived, as well as en-ured it when he died. What Augustine said of mankind general *b*, may justly be applied to Christ in particular, at his was a dying life, and a living death.—What has en hinted, was no small part of Christ's sufferings; but e grand period, emphatically called 'the hour and power of rkness,' was what he endured in the garden, and upon the oss: As if he had endured nothing till then; it is said, That at this time he began to be sorrowful, and very heavy *c*:' d this brings me to consider the finishing part of Christ's fferings; the subject and nature of which I shall consider nder

PROP. VIII. 'When Christ was crucified, his *divinity*

a Heb. xii. 3.

b Nunquid ergo hoc quod vivimus in hoc mundo possumus dicere tam, quam humores tumidant, dolores extenuant, ardores exsiccant sitiæ consumunt—mors ista vitalis, et vita mortalis.—Aug. Medi-t. c. 21.

c Mark xiv. 27.

did not suffer, but his *soul* and *body* did; and those suffer
ings had in them the nature of a sacrifice, and price o
redemption.

1. The first branch of this proposition is, that Christ wa
really crucified; my text supposes it, the ancient prophe
cies foretold it, the gospel history confirms it, even Jew
and heathens believe it, and make it an objection agains
receiving the Christian religion. Some of the later Jews
being convinced, that the Old Testament speaks of the suf
fering Messiah *a*, that they may with the more colour
reject Jesus Christ, have feigned a twofold Messiah, one the
son of Joseph, to suffer death; and, if need be, another,
the Son of David, to save and deliver them: but this is a
groundless and a novel conceit, supported by no scripture,
nor by reason or antiquity.

Simon Magus, the Gnosticks, Basilides, and others, im-
pudently denied that Christ truly and really suffered for us:
Basilides said, that Simon the Cyrenian was crucified in
Christ's stead. This impious opinion was condemned and
confuted by Irenæus, and other ancient writers; and at the
first sight it appears directly contrary to the scriptures, and
subversive of man's salvation. One great design of the epis-
tles ascribed to Ignatius, is to prove the reality and certainty
of Christ's incarnation and passion; in his epistle wrote to the
Philippians, there is this passage: "He (viz. Christ) was
"truly born, really grew, ate, and drank; was truly cruci-
"fied, died, and rose again: he who believes these things, as
"the things really were, and were done, is blessed; he that
"believeth not these things, is not less wicked than they
"who crucified him: the prince of this world rejoiceth, when
"any one will deny the cross, for he knows that the confes-
"sion of the cross is his destruction *b*."

a See the learned Bishop Kidder's Demonstration of the Messiah, p. 70. Edit. fol.

b Vide Clerici Patres Apostol. vol. 2. p. 113.

Some may say, Seeing the Word was made flesh, surely e flesh could not suffer; its union with Christ's divine per- n surely set it above all sufferings and death. I answer, was for this very end God sent his Son, in the likeness sinful flesh, that sin might be condemned in his flesh.— o flesh was able to bear the condemnation due to our sins, d procure our redemption, but that flesh which was in- bited, supported, and dignified by the eternal Son of od, the divine Logos, 'who is over all, God blessed for er.' "As he was *man*," saith Irenæus, "that he might be tempted; so he was the *Word*, that he might be glori- fied: the Word acquiescing, that he might be tempted, crucified, and die; and yet united to the humanity, that he might overcome all *a*."

If it should be further said, Seeing Christians die, it ap- ars that Christ did not die for them, for so there would a double payment of the same debt. I answer, the death Christians does not prove that Christ did not die for them, d pay their debt; for the death of Christians is not a curse, t a blessing; it is not designed to punish them, but to bring em to God; 'Christ died for us, that whether we wake or ep, we should live with him *b*.' He did not die to prevent r natural death, but to secure the life of the soul with him, hilst the body sleeps in the dust, and the glorious life of e whole man, soul and body together, after the resurrec- n. Though Christ died as Christians die, yet there is not double payment of the same debt *c*: Christians do not e to satisfy justice, but to be satisfied with beholding d's face in righteousness, and awaking in his likeness:

a Sicut homo erat ut tentaretur, sic et Verbum, ut glorificare- ; requiescente quidem verbo, ut posset tentari, crucifigi, et ri; et tamen humanitati unito, ut posset vincere.—Iren. lib. 3. ntra Hæres.

b 1 Cor. iii. 22.—Rev. xiv. 13.—1 Thess. v. 10.

c Psal. xvii. 15.

they die to be free from sin and sorrow, and enter into the master's joy; to reap the fruits of Christ's purchase, and receive an answer of many prayers; that 'they may be ever with the Lord, to behold his glory.'

2. The second branch of the proposition to be spoken to is, *Christ's divinity did not suffer*, when he was crucified. As some of old would not allow, that Christ suffered at all; so there were others who ran into the contrary extreme, affirming that Christ suffered in his divine nature: This indeed is but the natural consequence of the opinion of Eutychus and his followers, who held, that when the Word was made flesh, the human nature was mixed with, or rather absorbed or swallowed up of the divine Logos; as also of the ubiquitarians, who deify the humanity, in ascribing to it a real communication of the properties of the Deity. At the same time when the Holy Ghost speaks of Christ's coming in the flesh, to suffer for us, he styles him, 'God over all, blessed for ever *a*;' but if the Deity had suffered with the humanity, he could not have been blessed for ever, for the suffering nature fell under the curse. "The invisible one "became visible; the incomprehensible was made compre-"hensible: he who is impassible capable of suffering, and "the Word man," saith Irenæus *b*. 'The Lord of glory was crucified; God purchased the church with his own blood *c*:' but yet the sufferings here ascribed to his divine person, were undergone only in his human nature.—Christ suffered in the flesh *d*; but his divine nature did

a Rom. ix. 5.

b Invisibilis visibilis factus, et incomprehensibilis factus comprehensibilis; et impassibilis passibilis, et Verbum homo. Iren. Cont. Hæres. lib. iii. c. 16. § 6.

The Lord Christ suffered many things, in life and death, in his own person, by the human nature, wherein the divine nature did not suffer any thing at all; although in the doing of them, his person be denominated from that nature; so God purchased his church with his own blood.—Dr. Owen's med. of Christ's glory, p. 78.

c 1 Cor. ii. 28.—Acts xx. 28. *d* 1 Pet. iii. 18.—iv. 1.

ot suffer in the flesh: though there is a strict union, yet ere is no mixture, or confusion of the two natures, the vine and the human, in Christ. The scriptures no where eak of the sufferings of Christ's divinity; but as both na- res are included in his person, his sufferings are justly cribed to his person, but could not terminate upon his eity; it was God who suffered, but he suffered not as od. God only hath immortality, essentially, eternally, by ture, and not by gift, or the will of another *a*: what ce began to be, may cease to be; he that gave the being uld, if he pleased, take it away; he who never began to e, can never die: necessary self-existence is proper and culiar to God; and therefore death could not touch hrist's deity, which is, in its nature, immortal, impassi- , and blessed for ever. God only hath immortality; What then," saith Chrysostom, "has not the Son this? Is e not immortality itself *b*?" "The Lord himself hath mmortality essentially; angels also are immortal, yet not y nature, but by grace; therefore they have it not, but artake of it *c*." Christ, in his divine nature, did not, ld not suffer; for then he must cease to be what he is, essarily and essentially, 'God over all, blessed for ever.'— who was 'in the form of God,' took on him another form, e form of a servant *d*,' and humbled himself to death; if, as *God*, and as in the *form* of God, he could have d, what need had there been for him to take another m, the humanity, in order to his undergoing the death of cross?

3. The next thing, in the proposition to be considered,

a 1 Tim. vi. 16.

Τί ἂν υἱὸς ἂκ ἔχει, ἂκ αὐτὸς ἀθανασίαν ἔχει.—Chrysost. in loc.

Κύριος γὰρ αὐτὸς ἔχει, οὐσιωδῶς τὴν ἀθανασίαν, Ἄγγελοι δὲ καὶ ἀθάνατοι, ἀλλ' οὐ φύσει, χάριτι δὲ ὥστε οὐκ ἔχουσιν, ἀλλὰ μετέχουσιν.—Theophylact. in loc.

d Phil. ii. 6.

is the *subject* of Christ's sufferings, when he was crucifi
for us, his *human nature*, consisting of soul and body.
Some have thought that Christ's *fleshly* sufferings were s
ficient; but on this supposition, why do the scriptures ta
so much notice of Christ's inward *soul* conflicts, both
the garden and upon the cross? If Christ suffered, as
surety, and paid our debt, as shall be proved hereafte
then it was very necessary, that he should suffer in his so
and not only in his flesh: Where sin enters, the curse f
lows; sin enters the soul, therefore the curse lights up
that. Christ had no sin in his soul, but he put his soul
the room of our sinful, guilty, condemned souls; and ther
fore he suffered in his soul, and not in his body only: Chri
redeemed our souls, and not our bodies only; and therefo
he suffered in his soul, and not in his body only; Christ r
deemed our bodies, and not our souls only; and therefore
suffered in his body, and not in his soul only.

When the scriptures speak of Christ's *offering of his bo
once for all*, and suffering *in the flesh*, this no more exclud
his soul sufferings, than his bodily sufferings are exclude
when it is said he *poured out his soul to death*, and *made hi
soul an offering for sin:* It is very common, in scripture, t
signify the whole by a part; but far from its design, when
expresseth a thing by one part, to exclude another part be
longing to it. Having thus cleared the way, I proceed to tak
a short view of the scripture account of Christ's sufferings.

1. Christ suffered in his *soul.* I begin with this, because
the dismal conflict began here; first in the garden, and wa
continued upon the cross. The pouring out the blood o
the sacrifices, under the law, represented Christ's sufferings
in his soul, as some think *a*. Christ's soul-troubles and
sufferings, the scriptures represent in the following terms:—
'My heart is like wax; it is melted in the midst of my bowels.
Deliver my soul from the sword. Innumerable evils have

a Dr. Goodwin, 2 vol. book II. p. 56.

ompassed me about; therefore my heart faileth me. Re-
roach hath broken my heart; Thou hast smitten; Thou
ast wounded; Thou shalt make his soul an offering for sin.
e shall see of the travail of his soul. He hath poured out
s soul to death *a*.' This is the account given in the Old
estament, of Christ's soul-sufferings; the accomplishment
it in Christ, appears from his own words and actions, re-
rded in the New Testament; 'My soul is exceeding sorrow-
, even to death.—My God, my God, why hast thou for-
ken me? He began to be sore amazed and very heavy;
d, being in an agony, he prayed most earnestly; and his
eat was as it were great drops of blood falling down to the
ound *b*.' 'Now is my soul troubled, and what shall I
y? He said, it is finished, and bowed his head, and gave
the ghost *c*.'—Thus we see that his heart was broken
l melted, his soul poured out to death, and made an of-
ing for sin; he being stricken, smitten of God, and af-
ted. But who knows the power of God's anger, which
ew him into an agony, and bloody sweat in the garden,
l made him cry out upon the cross, 'Why hast thou for-
en me!' soon after which he gave up the ghost. In the
den Christ was in an agony, and bloody sweat, in a great
l-conflict and commotion, for now he was drinking the
of the wine of God's wrath and indignation, without
ture, and without measure, the infinite wrath of Almigh-
God, due to the sins of all the elect; and though the
an nature was sore amazed, at the very sight and taste
t, yet he was enabled to drink it off, to the very bot-
; therefore he never left the cross, till he could say,
s finished; and then he *gave up the ghost.*
t is very wonderful, with what eyes and apprehensions

Psal. xxii. 14, 20.—Psal. xl. 12.—Psal. lxix. 20, 26.—Isa. liii.
11.
Mat. xxvi. 38, 46.—Mark xiv. 33.—Luke xxii. 44.
John xii. 27.—xix. 30.

Arians and Socinians read these things, who will not allow that Christ endured the wrath of God, or made satisfaction for our sins when he died: why then was he in such an agony in the garden, when no man's hand was upon him? He had no stings of conscience to torment him, nor irregular appetites to disturb him; he was filled with the Holy Ghost, who is not a spirit of fear, but of love, peace and fortitude; he had been at heavenly work with his disciples, and was now at that exercise of prayer, which has calmed many a ruffled spirit. As to his death, which no doubt he had in view, he knew he should be carried through it, into a life full of glory and joy; that he had power to take that life again, which he was now to lay down; that God should be glorified in his death, and his followers have a joy superior to all their present sorrow, in that life which, in a few days, he should repossess, and never part with more. What then was the spring of all his distress, of his strong cries and tears? Why had he a labouring heart, a mournful tongue, eyes filled with tears, and a body covered with blood, though lying on the ground, in the open air, so cold, that it congealed as soon as the fire within had forced it from his veins through his pores? Could David say 'Though I walk through the valley of the shadow of death I will fear no evil *a*?' And was Christ so sore amazed as to cry out, 'My God, my God, why hast thou forsaken me?' Heathens have died with courage—Christians with triumph; and whence is it, that Christ himself, who had 'the oil of gladness above his fellows,' should be filled with distress, sorrow, and agonies in dying, though he was *the Prince of Peace, and Lord of glory?* when shall we have some good reasons of this assigned by those who deny that Christ, in his death, endured the wrath of God, and made a real satisfaction for the sins of men? But if he did, it is

a Psalm xxiii. 3.

o wonder that his soul was *exceeding sorrowful, even to ath a ;* for it is a fearful thing to fall into the hands of e living God: Who can abide the fierceness of his anger? is fury is poured out like fire. "How did Christ's soul boil under the fire of wrath, and his blood leak through every pore, by the extremity of the flame?" as one exesseth it *b*. The fire indeed was not eternal, nor did rist despair under it. The eternity of punishment arises m the incapacity of the sufferer to satisfy sooner; and spair arises from the prospect of the eternity, and intolerle weight of misery: but Christ knew, that he should be *ken from prison and judgment;* and when he cried out, *Thy hast thou forsaken me?* he yet said, *My God, my od.* In the garden and upon the cross, the 'sorrows of ath compassed him, *and the* pains of hell got hold upon n;' so there was no need for him locally to descend into l: Before he left the cross, he solemnly declared his rk was finished; and did he go down to hell to do it over in? When he expired, he commended his soul into the nds of his Father; and was this the case of one going into place of torments? How then, should the converted ef be with him that day in paradise? "That clause of descending into hell, which we meet with here, viz. in the Athanasian creed, as it is now read, is not in the Nicene reed, nor was it anciently, as learned men seem to be greed," saith the learned Dr. Wallis *c*.

From what has been said, concerning Christ's sufferings, may gather, that he underwent the punishment due to sins of men; both the pain of loss, and the pain of se *d*. For a time he lost the joys of his Father's pre-

Heb. x. 31.—Nahum i. 6. *b* Charnock's Reconcil. p. 311.
Letter 3d, p. 15, 16.
In genere damni fuit amissio gaudii ac delectionis illius, n ipsi fruitio Dei et gratiæ plenitudo solebat adferre. In ge-

sence and favour, and endured the sensations of his wrath the vexation of the powers of darkness, and the shame and infamy of his suffering condition. Christ now stood in our room and stead, and sustained our punishment. We had forfeited God's favour, and exposed ourselves to his wrath We had exposed ourselves to shame; had forsaken God and deserved to be forsaken of him for ever; therefore desertion, wrath, and shame were now to be the lot of the dying Jesus. He underwent that very punishment which was due to sinners; what was substantially and essentially the same, though, as to some things accidental, different. 'He was made a curse for us; he was made sin for us *a*: sin was condemned in his flesh: He gave himself a sacrifice and an offering to God; the substance of the curse was death, under the wrath and vengeance of God, and so Christ died.

2. Christ suffered in his *body:* He suffered the punishment of the cross. This was not a Jewish, but a Roman punishment; stoning, burning, strangling, and killing with the sword *b*, were the four capital Jewish punishments as has been observed. It had been declared, in prophecy, that they should 'pierce Christ's hands and feet;' that they should 'look on him whom they had pierced, and mourn *c*:' And Christ said, 'As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up *d*.' It is true, Jewish sacrifices were not crucified, but the burnt-offerings were first lifted up by the priest, and laid upon an altar of wood, raised some height from the ground; thus Isaac was laid upon a pile of wood. Adam sinned in eating the fruit of the forbidden tree; Christ bore our sin

nere sensus fuit, iræ divinæ degustatio, et subjectio quædam potestatem tenebrarum. Amesii medulla, p. 90.

a Gal. iii. 13.—2 Cor. v. 21.—Rom. viii. 3.—Eph. v. 2.

b Kidder's demonst. Part I. p. 73. Ed. fol.

c Psalm xxii. 16.—Zech. xii. 10. *d* John iii. 14.

in his own body upon the tree: Sin and death entered into the world by the fruit of a tree; and on a tree they were conquered and subdued *a*. The death of the cross seems to be singled out for Christ, because it was an accursed, shameful, painful death; and therefore fit for him who was to endure the pain, and shame, and curse which our sins had deserved. Crucifying was the most ignominious, shameful death; a death of slaves, and the most profligate villains. Christ was 'numbered with transgressors; crucified between two thieves;' he was buffeted, scourged, crowned with thorns, attired with a scarlet robe, mocked with a reed for a sceptre: in derision they bowed the knee before him whom all the angels of God worship; then spit upon him, smote him on the head with the sham sceptre, to drive the thorns in the deeper; then loaded him with his cross, and led him away to be crucified; they stripped him naked, exposed him to the insult and contempt of all the multitude: Inexpressible must be the pains of the cross, he bearing all his weight by his hands and feet nailed to the tree, parts of the quickest sense, and of one whose senses were more acute than ordinary: His members were distorted, till his bones were out of joint; he was tormented with a cruel thirst, and had no drink to allay it, but gall and vinegar *b*, which was a further addition to his misery. For three hours together, he endured this bodily torture, as well as inward torments in his soul. It was a dark day indeed, when the light of the natural sun, and which was far more, the light of God's countenance was withdrawn from him; and he had such exquisite pain in his body and in his soul, the terrors of the Almighty, and all the powers of darkness. This, and more than can be expressed, or conceived, Christ endured upon the cross: The death of

a Vide Cateches. a Pareo, Ed. p. 279.
b Psal. xxii. 14.—Psal. lxix. 21.

the cross was an accursed death: The ceremonial law cursed every one that was *hanged on a tree a.* Such as were stoned to death for idolatry, or blasphemy, were afterwards exposed upon a gibbet, or cross, to the abhorrence of spectators, as being accursed of God, not only spiritually and eternally, but also declaratively and visibly before men. To make it therefore as evident as possible, that Christ was made a curse for us, he hung on a tree; not being first stoned to death, as was the custom of the Jews, but fixed there alive, according to the Roman way of crucifying, which now obtained among them; they being at this time tributaries to the Romans. Thus we see that Christ was crucified, suffered in his soul and body, was a sacrifice, and paid the price of our redemption.. I now proceed to

PROP. IX. "What Christ suffered, in his soul and body, "had a *near relation* to, and derived a *dignity* from his "*person.*"

Paul desired to know the sufferings and crucifixion, as they belong to Jesus Christ; therefore he saith, *and him crucified.* The word *him*, as was observed before, represents Christ's sufferings, in their near relation to his person and offices, upon which their dignity and worth depend; hence when the scripture speaks of the meritorious virtue of Christ's sufferings and death, it also hints the dignity and divinity of the person. So we read, that *God purchased the church with his own blood b.* He is first described, as *the brightness of the Father's glory,* and *the express image of his person;* and then is said to have *purged our sins by himself c.* The blood that cleanses from all sin, is the blood of Jesus Christ. When sin was condemned in the flesh, and so condemnation taken off from those in Christ, it was in the flesh of *God's own Son d.* It is the blood of him, *who* through the eternal Spirit, offered up

a Deut. xxi. 23. *b* Acts xx. 28
c Heb. i. 3. *d* Rom. viii. 3.

himself to God without spot, *that* purges the conscience from dead works *a*.' The expressions *God, himself, God's own proper Son*, &c. lead our thoughts to Christ's divinity, which gave value and worth to his death, and that blood which he shed for us. The sacrifice was as noble, as our sin was vile. An infinite majesty was provoked; an infinite Saviour made satisfaction. Our sins were the sins of finite creatures; but Christ's sufferings were the sufferings of an infinite person; by the personal union, the dignity was conferred upon the sufferings of his human nature: his value was as inseparable from his sufferings, as the divine nature was inseparable from the human. "The union of "his natures remained firm in all his passions; and therefore "the efficacy of the Deity mingled itself with every groan "in the agony, every pang and cry upon the cross, as well "as with the blood which was shed," as one speaks *b*. He must surely have very low thoughts of his own guilt, the extent of the law, and the strictness of divine justice, or else very high thoughts of the merits of a creature, who can trust to the obedience or sufferings of the best of mere creatures for life and salvation: but our redemption by Christ's blood depends upon his being the image of the invisible God *c*. "There is an infinite worth in the sacri-"fice which he offered for us, on account of the infinite "dignity of his person," as the learned Davenant upon the place observes *d*. Thus one of the ancients is cited, saying *e*, "The Divinity that could not suffer was joined to "the suffering flesh, to render the sufferings salutary or "saving." This is the faith which has been held by the

a Heb. ix. 14.

b Charnock on the acceptation of Christ's death, p. 900.

c Col. i. 14, 15. *d* Dav. in Col. i. 14. p. 73.

e Patienti carni conjuncta erat Divinitas, manens impassibilis et efficiens ut passiones essent salutares. Damascenus apud Shonium de officio et persona Jesu Christi.—p. 290.

church of Christ, in all ages, agreeable to the scriptures, and that alone in which there is solid peace and comfort; for 'cursed is the man that trusteth in man, and maketh flesh his arm *a*.'

PROP. X. "When Christ was crucified, it was as our "*substitute* and *surety*; whence arises our interest in the "merits of his death."

The gates of hell have been always endeavouring to subvert the foundation of the church of Christ, the Son of the living God, and to draw men off from a dependance upon his merit, to a trust in themselves; for which end, they sometimes deny his divinity, sometimes his humanity, sometimes the reality of his sufferings; and when these pretences are baffled, they tell us, that he suffered only for our good, but not in our room and stead. They reject Christ's substitution, in order to destroy the doctrine of his merit and satisfaction; but let us keep close to the holy scriptures—there we read, that Christ was made a *surety of a better testament b*. We may illustrate it by the instance of Judah, 'Thy servant became surety for the lad; let thy servant abide instead of the lad, a bondsman to my lord, and let the lad go up with his brethren *c*:' So Christ said, 'If you seek me, let these go their way *d*.' When he came to do the will of God, he came to pay the vast debt which he owed to God, both of satisfaction and obedience: as Paul said to Philemon on the behalf of Onesimus, 'If he hath wronged thee, or oweth thee ought, put that to my account, I will repay it *e*:' So 'Christ suffered, the just for the unjust, that he might bring us to God *f*:' he restored what he took not away. The apostles declare that 'Christ was made under the law, that we might receive the adoption of

a Isa. xvii. 5. *b* Heb. vii. 2. *c* Gen. xliv. 32, 33.
d John xviii. 8. *e* Philem. 18, 19. *f* 1 Pet. iii. 18.—Psal. lxix. 4.

ons :' And also that 'he redeemed us from the curse, being made a curse for us *a*.'

Seeing Christ never broke the law, how should he come under the curse of it, on his own account? Surely the curse could not lay hold on an innocent man, much less on the Son of God, but as standing in the room of the guilty. We are told, that 'God made Christ to be sin for us, who knew no sin, that we might be made the righteousness of God in him *b*:' He made him to be sin for us. Grotius says, *tractatus erat tanquam scelerosus*, he was handled like a wicked man: Some others explain it, *he was numbered with transgressors;* but how absurd is it to interpret Christ's being made sin by God, of his being reputed a sinner by men? And were that the meaning, what could it contribute to our being made *the righteousness of God in him*, that he was looked upon, and used in the world as a sinner? The text speaks of the ground of *beseeching sinners to be reconciled to God c*, viz. because God hath laid our sins upon Christ, and punished him for them, and imputes his righteousness to us, to all who by faith receive him. The typical sacrifices under the law were presented to God *d*, in the room of those who brought them; their sins were put upon them, and they were offered in their room and stead: therefore Christ, the antitype, and real sacrifice, which they prefigured, was offered in the room and stead of sinners; this is abundantly confirmed in scripture, 'Christ loved us, and gave himself for us an offering and a sacrifice to God; he gave himself a ransom for all; (*ἀντίλυτρον ὑπὲρ πάντων,*) a price paid instead of others *e*;' life was given for life,—the Redeemer suffered what the redeemed must otherwise have suffered themselves. The apostle puts Christ's death between the sinner and his con-

a Gal. iv. 15.—iii. 13. *b* 2 Cor. v. 21. *c* 2 Cor. v. 18—20.
d Lev. i. 4. *e* Eph. v. 1.—1 Tim. ii. 6.

demnation,—'Who is he that condemneth? it is Christ that died *a*.' But how should Christ's death protect us from condemnation, if he did not die in our room and stead: Can we suppose the apostle saying,—"Christ in his death confirmed his doctrine, set us an excellent example of patience, humility, and resignation to the will of God—"Who then is he that condemneth the sinner?" How easy is the answer? The law condemns him—Satan may condemn him. Why should he not be as much exposed to condemnation as ever, if Christ died not in his stead—offered no sacrifice for his sins? Will Christ's example of patience screen the guilty creature from the curse and condemnation of the law? Now, allowing that Christ died in the room and stead of his people, and endured the condemnation in his own flesh, to exempt the redeemed, then the argument is strong and unanswerable; Christ in his death has endured the condemnation due to God's elect, who then shall condemn them?

Thus we see, that the doctrine of Christ's substitution or suffering in our stead, stands upon sure scripture foundations; as it is of the highest consequence, so we have the brightest evidence, and strongest assurance of the truth of it. If we look upon Christ as the scriptures represent him, as bearing our sins and God's wrath due to them, then we can give a good reason for all his conflicts and agonies in the garden, and upon the tree. If he died only to bear witness to the truth, and give us a pattern of patience and submission to the will of God; why was he so much moved and troubled, or why was his spirit so wounded? Did it become the wisdom of God, and his love to his own Son, to expose him to such a bitter death, for an end that might have been attained without it? How should this example be of any advantage to those saints who died before Christ

a Rom. viii. 34.

was crucified? How inconsistent must some men be with themselves, as well as with the truth, to hold that Christ died for all men, and yet that he died only to bear witness to the truth, and give us an example of humility, patience, and submission to the will of God, which last could be of no service to those who were dead before this example was given? He could not on this supposition die to set a good example to all men, because half the world, it may be, at least, vast numbers, in about four thousand years time, were dead before this example was given, and so could have no benefit by it. I conclude, therefore, that Christ died as our substitute and surety, not barely for our good, but in our room and stead, as I hope will appear from what has been offered upon this head. The next thing in order will be to inquire whose surety Christ was; in whose room he stood; or for whom he was crucified. And this brings me to

PROP. XI. "The persons whose surety Christ was, and 'for whom he died, were the *chosen seed*—those given to 'him of the Father.—*That he should give eternal life to* '*as many as thou hast given him a.*"

Two things, I think, are plain in this text, viz. that a peculiar, select, determinate number were given to Christ, by the Father, to be redeemed; and also, that Christ was to give eternal life to those very persons—to all, and every one of them whom the Father had given him; and therefore for them he was to die upon the cross, and intercede in heaven; and, indeed, he gave us a specimen of his intercession in heaven even in this very prayer, 'I pray not for the world, but for them which thou hast given me *b*.' Some indeed have told us, that Christ's death is far more extensive than his intercession; that he died for all men, though he does not intercede for all men.—The scripture account of this matter we have in that passage of the apostle,—'If when we were enemies, we were re-

a John xvii. 2. *b* John xvii. 9.

conciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life *a*.' Now, if the price of redemption was paid for all, and applied only to some, then surely the apostle should have said, not *much more*, but *much less*, shall we be saved by his life, if many were reconciled by his death, who are never saved by his life. Christ says, that 'he laid down his life for his sheep *b*;' and that we might know whom he meant by his sheep, he adds—'My sheep hear my voice, and I know them, and they follow me; and I give to them eternal life, and they shall never perish *c*.' The sheep then for whom Christ laid down his life, are such as shall never perish; therefore, not *all* men, but such as the Father had *given him*, as is plain from the following words:—'My Father which gave them me is greater than all.' Elsewhere it is said, that he *shed his blood* for many—bore the sins of many—gave his life a *ransom* for many *d*. The song which the saints sing to the Lamb, teaches us who they are for whom he died: 'Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation *e*.' The redeemed then are not *every* kindred, tongue, people, and nation; for then it could not be said, by way of distinction, that they were redeemed *out* of these.

It may be said, Christ is elsewhere said to *taste death for every man;* the words in the original are, ὑπὲρ παντὸς, *for every one;* for the many sons to be brought to glory, which Christ calls *the children which God had given him*. Again, it may be said, Christ is said to be a 'propitiation for the sins of the whole world *f*.' I answer, so it is said by the same person, 'we are of God, and the whole world lieth in wickedness *g*.' If by the *whole world*, in this last

a Rom. v. 10. *b* John x. 15. *c* John x. 27—29.
d Mat. xxvi. 28.—Heb. ix. 28.—Mat. x. 28.
e Rev. v. 9. *f* 1 John ii. 2. *g* 1 John v. 19.

ext, be meant only a *part* of it, why must the former text e understood of *all men* in the largest sense of the expres- ions? If Christ by his death purchased salvation *for all nen*, why are not the means of salvation granted *to all nen?* They are lost to whom the gospel is hid: Multi- udes in the world never enjoy the gospel. Why were the postles forbid to preach the gospel in some places? Surely, f Christ *died equally* for all men, reason dictates, that e should be *equally revealed* to all men. If their un- worthiness did not hinder his dying for the worst of them, why should it hinder his being made known to the worst of them? Christ, before he died, spake of some men, whose 'sins should not be forgiven, neither in this world, nor in that to come *a*;' and can it be thought, Christ died to procure the pardon and salvation of such persons, whom he declared beforehand, could never be pardoned and saved? It is the will of the Father, that Christ should *lose nothing* of all given him by the Father; he shall present the re- deemed hereafter with *exceeding joy*, saying, 'Behold, here am I, and the children which God hath given me *b*.' How could he say, and do this, if he died for all men, and multitudes perish? Instead of saying, *Here am I, and the children whom thou hast given me*, should it not rather be said, Behold, here is *some part* of those thou gavest me to redeem, the rest are lost! Though I shed my blood for them, it was thy will and mine that they should be saved; but their will prevailed against our will, and as to them made void the end of my death. What joy could there be in this, either to the Father or the Son, or any others, if this were the state of the case? How should Christ 'see of the travail of his soul, and be satisfied *c*?' Is it possible, that Christ should be satisfied to see multitudes perish, for

a Mat. xii. 31, 32. *b* John vi. 39.—Jude 24.—Heb. ii. 13.
c Isaiah liii. 11.

whose salvation his soul travailed in the bitter agonies of death? We may conclude, then, that Christ 'loved the church, gave himself for it, *and* purchased it with his own blood *a*.' When Christ had preached this doctrine to the Jews, some of them were enraged at it, and said, 'He hath a devil, and is mad; why hear ye him *b*?' As it is now, so it was then; they could not endure sound doctrine, but ran out into reproaches, though Christ himself was the preacher. I pass on to

PROP. XII. "The death of Christ was remarkably *dis-*
"*tinguished* from the death of all other men."

This might be made appear, both as to the circumstances, nature, degrees, and end of their respective sufferings and death. Many remarkable *events* attended Christ's crucifixion; he rent the rocks, made the earth tremble, tore the vail of the temple in twain: at his birth the night was turned into day *c*, and at his death the day was turned into night; nature, as it were, went into mourning, upon the death of the maker and heir of the world. Even in dying, Christ triumphed over death, and over him that had the power of death, the devil: he brought forth the dead bodies of saints out of their graves, and rescued the soul of one dying with him, from the powers of darkness, as trophies of his victory over sin and Satan, death and the grave: He made some of his enemies, as it were, lick the dust; Pilate's wife was filled with fear; Judas was brought to confess Christ's innocence, and his own guilt, and under the horror of it, to put an end to his own life; and the spectators of his death *smote upon their breasts d*. These were uncommon accidents attending the death of Christ, and suitable to a person so extraordinary as his was. Christ's death differed from that of the saints and martyrs, very remarkably many ways. Christ, who was crucified, is God-man;

a Eph. v. 25.—Acts xx. 25.
b John x. 15, 16, 20.
c Luke ii. 9.
d Luke xxiii. 48.

he martyrs and dying saints are but mere men: he died to ring us to God; they die to go to him themselves: he died to purchase salvation; they die to possess it: he died under a curse; they die under a blessing: his soul was filled with trouble; many of theirs with joy in the dying hour: Christ, in his death, had to do with avenging justice, and all the powers of darkness; but the saints are delivered from the wrath to come; and many times in their last hours are kept from the evil one, that he touches them not: So very different is the death of Christ from that of his people, even the martyrs, that the apostle might well put that question with some warmth, *Was Paul crucified for you a?*

And this will farther appear, if we consider the *fruits* and *effects* of Christ's death. I shall now only represent this matter in the words of one of the ancients: "The cross removed the hatred of God, reconciled God to men, made earth become heaven, and associated men with angels, demolished the devil's strongest tower, and took away his strength; destroyed the power of sin, delivered the earth from error, and caused the truth to return; expelled devils, destroyed temples, overturned their altars, took away all the sweet savour of their sacrifices, gave strength and establishment to the church: the cross is the will of the Father, the glory of the Son, the exaltation of the Spirit, and that wherein Paul gloried *b*." I may add, that though precious to the Lord is the death of all his

a 1 Cor. i. 13.

b Ὁ γὰρ σταυρὸς τὴν ἔχθραν τοῦ Θεοῦ κατέλυσε τὴν πρὸς τὰς ἀνθρώπους διαλλαγὰς ἐκόμισε τὴν γὴν οὐρανὸν ἐποίησε, τοὺς ἀνθρώπους τοῖς Ἀγγέλοις ἀνέμιξε, τοῦ θανάτου τὴν ἀκρόπολιν κατήγαγε, τοῦ διαβόλου τὴν ἰσχὺν ἐνεύρωσε, τῆς ἁμαρτίας τὴν δύναμιν ἠφάνισε, τὴν γὴν τῆς πλάνης ἀπήλλαξε, τὴν ἀλήθειαν ἐπανήγαγε, τὰς δαίμονας ἀπήλασε, ναοὺς καθεῖλε, βωμοὺς ἀνέτρεψε, θύσιαν ἠφάνισε, τὰς ἐκκλησίας ἐρρίζωσε· σταυρὸς τὸ τοῦ πατρὸς θέλημα, ἡ τοῦ υἱοῦ δόξα, τὸ τοῦ πνεύματος ἀγαλλίαμα, τὸ τοῦ Παύλου καύχημα. Chrysost. in locum. Serm.

saints, yet none is so sweet to him, as the death of his Son, with regard to its end and effect, it being 'an offering, and a sacrifice to God of a sweet-smelling savour *a*.' Justice was satisfied, grace was glorified, truth proclaimed all God's perfections to be honoured; for good reason, therefore, was his death so acceptable to God: 'It pleased the Lord to bruise him *b*;' he *delighted* in it, as one gives the sense of the words *c*; and well he might, seeing Christ 'through the eternal Spirit, offered up himself to God without spot *d*.' Faith and love, patience and meekness, zeal for the glory of God and the salvation of men, hatred against sin, and love to righteousness, with all the other graces with which Christ's soul was filled, were raised to their highest pitch; and this, together with the dignity derived to the sufferings from his divine person, must needs render his death infinitely more delightful to God than any other death or sacrifice could be.

The mean opinion which some called Christians have of it, and the little trust they put in it, doubtless, must be highly displeasing to God; and if a great degree of hardness of heart had not seized them, those words would make them sensible of it: 'Of how much sorer punishment, suppose you, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing *e*, or a common thing, such as the blood of an ordinary man? Dr. Owen has well observed upon the place, that "those "whom the efficacy of his blood, the expiation of sin, "making satisfaction, is denied, as it is by the Socinians "(and I may add Arians) will never be able to free themselves from making this blood, in some sense, a common thing; yea, the contempt which hath been cast on the

a Eph. ii. 2. *b* Isa. liii. 10.
c Charnock of Reconcil. p. 308.
d Heb. ix. 14. *e* Heb. x. 29.

blood of Christ by that sort of men, will never be expiated with any other sacrifice for ever *a*." Well then ight the apostle in my text single out Christ's death, and ucifixion, as most worthy of his thoughts and meditations. ther sacrifices are of no value, God has no pleasure in em, for they could never take away sin; they only put e people in mind of the wonderful death, and sacrifice of e Son of God, whereby he destroyed Satan, and deliver- l from all misery those for whom he died: Let no man en pretend to set any other sacrifice or service upon a vel with that of Christ, or indeed unite and conjoin any her with him in the procuring salvation. There is but *ne mediator*, but *one sacrifice*, and there is intercession but *one advocate*, whereby we are brought to God at first, or n come to him afterwards. It is then needful to keep up distinguishing regard to Christ's death, and repose a fiducial nfidence in that one offering, by which he hath for ever rfected all that are sanctified: There never was such a eath as this before; a death that had so much curse in it to e sufferer, and so much comfort in it to the believer, and much wonder in it to the beholders.

Prop. XIII. "Christ's offices and sufferings have a *near relation* to, and a mutual dependence upon each other."

Christ could not have executed his mediatorial office of rophet, priest, and king, if he had not been 'obedient to eath, even the death of the cross.' 'It was Christ's work, s a prophet, to reveal to us the way of salvation; but, without shedding of blood there is no remission,' and so o way of salvation: it was Christ's work, as a prophet, to pen the understanding, and as the *sun of righteousness*, to rise upon the soul, with *healing in his wings;* but if Christ's crifice be set aside, there is no *balm in Gilead*, nor any *hysician there*. Christ's death was a confirmation of his

a Dr. Owen Expos.—Heb. x. 28, 29.

doctrine, and a fulfilment of his own prophecy; 'destroy this temple, and in three days I will raise it up *a*:' though there were other, and higher ends of Christ's dying, than giving us a practical instruction of humility, patience, and self-denial; yet it is very plain, that this was one end of it; he taught us, as well as he himself *learned, obedience by the things he suffered;* and in his sufferings, *he left us an example*, that we should tread in his steps: 'let this mind be in you, which also was in Christ Jesus, who being in the form of God, humbled himself *b*.' He had not been a true prophet of these things which he had taught, concerning his sufferings and death, had they not come to pass.—Christ's priestly office could not have been executed, if he had not 'given himself for us an offering and sacrifice to God:' If he were a priest, *he must have something to offer c;* nor could he have entered into heaven by his own blood, if he had never shed it; nor have prevailed with the Father, by his intercession, to bestow salvation upon men, if he had not purchased it for them by his death: but now he pleads effectually, because he is our Jesus Christ the righteous, who is *the propitiation for our sins d.* He has now a right to say, 'Father, I will, that those whom thou hast given me, may be with me where I am, to behold my glory *e*:' being made *perfect through sufferings f*, nothing shall hinder his fulfilling his priesthood; and he will be the author of eternal salvation. As to Christ's kingly office, the execution of that depends upon his death; 'for this end he died, and rose, and revived, that he might be Lord, both of the dead and of the living *g*. On what grounds should he have protected men from misery, or have given them the crown of righteousness, if he had not, by his death, redeemed them from the curse, and purchased the

a John ii. 9. *b* Phil. ii. 5, 6, 8. *c* Heb. viii. 3.
d 1 John ii. 1, 2. *e* John xvii. 24. *f* Heb. v. 9.
g Rom. xiv. 9.

ernal inheritance for them?—Thus it appears what a strict nnection and mutual dependence there is between Christ's ath, and the discharge of his prophetical, priestly, and ngly offices, which may convince us still more of the need studying and knowing Christ crucified.

APPLICATION.

1. The preaching of Christ, and him crucified, is *justid* by the apostle's *resolution* and *practice*. This way of eaching is grown much out of fashion, and has been ded with a great deal of reproach and contempt by many, o pretend to act under Christ's commission, and to be ministers. What account such will give of their mini-y, and how they will justify their conduct, it concerns m seriously to consider. Paul determined not to know make known) any thing so much as Christ and him cified. The discourses of some men practically declare, t they have determined to know, or to make known, any ng rather than Christ and him crucified: The apostle not y himself preached Christ, but *rejoiced that Christ was eached* by others *a*; but this is a joy in which many our day have no share, for they are strangers to it. The stle having declared the great mystery of godliness, the in articles of our Christian faith, 'God manifest in the sh, justified in the spirit, seen of angels, preached to the ntiles, believed on in the world, and received up into ry *b*;' and having foretold, that 'in the latter times, e should depart from the faith *c*;' he addressed him-f very closely to Timothy, 'If thou put the brethren in nembrance of these things, (viz. the doctrine before men-ned) thou shalt be a good minister of Jesus Christ, nou-hed up in the words of faith and of good doctrine, where-thou hast attained *d*;' strongly implying, that he could

a Phil. i. 18. *b* 1 Tim. iii. 16.
c 1 Tim. iv. 1, 4. *d* 1 Tim. iv. 6.

not approve himself a good minister of Jesus Christ, if he did not preach these doctrines to the people: "Many (as "one notes upon the place) *a* desire to be praised for "their wit, eloquence, or more abstruse knowledge; but "Paul commands Timothy to be content with this one "thing, that he be a faithful minister of Christ:" and truly this title ought, in our esteem, to be far more honourable than to be called a thousand times seraphical and subtle. Whatever be thought of it now, this will doubtless be found true hereafter, when Christ shall make good that awful word, 'Whosoever shall be ashamed of me, and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with his holy angels *b*.'

I shall conclude this head with the observation, and complaint of a late celebrated writer of the church of England *c*, which it must be confessed is too justly applicable to several who are not of that communion. "This I may truly say, a man may more justly complain of some of their "sermons now a-days, than the Fathers of old did of Tully's works; that there is not a word of Christ in them. "You can hardly discern, by some discourses, whether the "authors and speakers be Christians or pagans; ministers of "the gospel, or heathen moralists; but my brethren, this "is not the right way, but is a fond mistaking of Christianity, and placing it in moral performances; but the truest "apprehension concerning this matter is, that as Christianity "has all that is good in morality, so it far exceeds it; and "accordingly our preaching ought to be above the rate of "moral philosophers. Our divine orator should fetch not "only his speculations and notions, but his materials for "practice from the evangelical writings; this he must do, "or else he is no minister of the New Testament; this he

a Vid. Calvin. in locum. *b* Mark viii. 38.

c Dr. Edwards's Preacher. Part I. p. 81, 82.

nust do, that he may be truly said to preach Christ, hich is often mentioned in these sacred writings: this he nust do, or else there will be but mean and poor effects f his preaching. To which purpose I would have it ob-erved, that since so many preachers have confined their iscourses, as to the main, to morality, there has been ss success in preaching than ever: There is plenty of xcellent discourses from the pulpit, wherein the nature f all moral offices is set forth, and they are urged with reat art and vigour; but notwithstanding this, there was ever less morality in men's lives and actions; which shews hat there is something of an higher nature wanting, and hat the bare inculcating of moral duties and virtuous liv-ng, is not sufficient to amend men's practices. And, in a ord, we must be preachers of an higher pitch, that we ay effectually promote the salvation of our hearers; for is is unquestionable, that if they have no more than mo-l and civil righteousness, they will come short of heaven nd eternal happiness."

. Let us not be *ashamed* of Christ and his cross, but er *rejoice* and *glory* therein. The apostle exhorts the istians to *rejoice in Christ Jesus*, and so to *have no fidence in the flesh a*. Did we know Christ more exten-ly, and more intensively; had we more enlarged views the King in his beauty, white and ruddy, and altoge-r lovely; and did this make a warmer and deeper impres-n on our hearts, what a spring of consolation would it within us? such as the world could neither give nor take y; 'God forbid,' saith the apostle, 'that I should glory, e in the cross of our Lord Jesus Christ, by whom I crucified to the world, and the world is crucified to *b*.'

We are told, that the Jesuits *c*, in their preaching in

a Phil. iii. 33. b Gal. vi. 14.

c Dr. Edwards on the Creed, p. 388.

China, were silent concerning Christ's death, lest it shou prejudice the people against the Christian religion; but Pa has told us, that he and his brethren *preached Christ cr cified*, to the saved *the wisdom and the power of God* We have then no reason to be ashamed of the cross Christ. "Why is the cross to be gloried in?" (says one the ancients,) "because Christ, for my sake, took up "him *the form of a servant*, and suffered for my sake, wh "was a slave, and an enemy, and ungrateful; but he "loved me, as he exposed himself to it for me. What ca "be equal to this? for servants, who are of the same natu "with their master, are very much pleased when they a "only praised by him: is not this much more to be glori "in, that the true God was not ashamed to undergo th "death of the cross for us? and surely we shall not "ashamed of his inexpressible concern for us; he was n "ashamed to die for our sake, and shall we be ashamed "this wonderful dispensation *b*?"

3. Did God the Father freely give up his Son? did th Son give up himself to die for us? then let us not only *ow* but *admire* the infinite love of the Father and of the So 'The Father so loved the world, as he gave his only begott Son: He commends his love towards us, in that while w were yet sinners, Christ died for us: Herein is love, n that we loved God, but that he loved us, and sent his So

a 1 Cor. i. 23, 24.

b Καὶ τί ἐστι τὸ καύχημα τῶ σαυρῶ; ὅτι ὁ χριστὸς δι' ἐμὲ δοῦλος μορφὴν ἐνέλαβε, καὶ ἔπαθεν ἅπερ ἔπαθε, δι' ἐμὲ τὸν δοῦλον καὶ τὸν ἐχθρὸν, καὶ τ ἀγνώμονα ἀλλ' ὅτω με ἠγάπησεν, ὡς καὶ ἑαυτὸν ἐκδῦναι ἅρα· τούτου γένοιτο τὲ ἴσον: εἰ γὰρ οἰκέται ἂν μόνον ἐπαινῶνται παρὰ τῶν δεσποτων, καὶ ταῦ ὁμογενῶν ὄντων, μέγα φρονοῦσι, πῶς οὐ καυχᾶσθαι χρὴ ὅταν ὁ δεσπότης, ἀληθὴς Θεὸς, μὴ ἐπαισχύνεται τὸν ὑπὲρ ἡμῶν σαυρὸν, μηδὲ ἡμεῖς τοίνον ἐπαι χυνώμεθα τὸν ἄφατον αὐτοῦ κηδεμονίαν· αὐτος οὐκ ἐπαισχύνθη σαυρωθῆνα δι' σὲ, καὶ σὺ ἐπαισχύνη ὁμολογῆσαι αὐτοῦ ἄπειρον κηδεμονίαν. Chrysos in loc.

be the propitiation for our sins *a*.' In these scriptures e love of God towards men is magnified, from the nature the gift proceeding from it; God's only begotten Son; t one son out of many, but his only Son, his dear Son, no always had been his delight: the gift is singular, God d not such another to give, it is called the *unspeakable ft b*. It was an infinite gift: Such then must be the e that bestowed it. Nothing less than an infinite love uld have inclined him to give that Son, who is the *mighty od, the brightness of his glory*, to be made flesh, and to made a curse for us. And the way in which God gave Son for us, renders his love truly admirable; he gave n to die for us, in a low abject state, full of sorrow, ame, reproach, and all kinds of misery; to die under the rse: yea, the Father himself laid our iniquities upon him, l 'it pleased the Lord to bruise him, and put him to ef *c*.' What infinite love to men must this be, which ised the Father to deal thus with his only begotten Son, o had *always been his delight d*. Yet now he exposed Son of his dearest love to the flames of his severest ath for us: O what manner of love is this! Christ's being t *by the Father*, to be a *propitiation for our sins*, is ntioned as a singular evidence of the love of God: this s the design and fruit of the glorious love of the Father, t Christ should satisfy, and make atonement for our sins; rein is love indeed.

Another thing, by which the Holy Ghost commends this e to us, is, that God bestowed this gift upon enemies; hilst we were yet enemies, Christ died for us.' To do s for such as hated both the gift and the giver, must be a vincing evidence of the infinite love of the Father, to such e unworthy creatures. Lord, what is man, that thou art s mindful of him?

a John iii. 16.—Rom. v. 8.—1 John iv. 10.
2 Cor. ix. 15. *c* Isa. liii. 6, 10. *d* Prov. viii. 30.

These things will be better understood, and more admire in that state where there is no darkness, unbelief, gui fears, carnal affections, or diversions, to cloud the mind, damp the affections, or cramp the delightful admiration this infinite love, which shines there with an uncloud brightness and glory. May the Holy Spirit help us to be the work of heaven, in our way thither, that we may kn and believe this love of God, and dwell in it! for, 'he th dwelleth in love, dwelleth in God, and God in him *a*.'

Let us next take a view of the love of Christ in dyi for us: The highest degree of human love is for a man die for his friend, and very few instances have there been that; but the love of Christ rose much higher, for he di for enemies, and did it freely. If one man dies for anoth he loseth but part of a short life, which, in the ordina course of nature, must have soon been given up; but Chr had no occasion of dying, no desert or causes of it in hi self. If he died, it must be purely for our sake. If o man dies for another, he submits only to the necessary pai of that sort of death, which he is to undergo, whether beheading, strangling, or the like; but Christ, when died, not only endured all the natural pains which attend dying upon the cross, but he had soul troubles and conflict from God's wrath, and his being deserted by the Fathe as has been declared at large. All this he knew beforeha he must undergo, yet he never went back, his love and ze did not abate in the least. 'Lo I come, I delight to do th will, O my God; yea, thy law is in my heart *b*:' he longe for the bloody baptism; *he loved his own to the end c*, an in the winding up of all, gave the most amazing proofs of i many waters could not quench his love, nor the floods wrath drown it. Christ chose to pour out the last drop his own most precious blood for us, rather than we should a sacrifice to the wrath of God for ever. What reason ha

a 1 John iv. 16. *b* Psal. xl. 8. *c* John xiii. 1.

ll the redeemed frequently to address Christ, as the apostle id, in those words; 'To him that loved us, and washed us om our sins, in his own blood, and hath made us kings and riests to his God and Father, to him be glory, and dominion r ever and ever, Amen *a*?'

This most affecting love was formerly represented in a ery moving manner. "The wicked sins, and the just is punished; the guilty transgresses, and the innocent suffers; the ungodly offends, and the holy One is condemned: what the evil man deserved, the good one suffered; the servant commits the crime, the Lord blots it out; man does the evil, God bears the punishment. O Son of God, how far has thy humility descended, to what a height has thy love risen *b*?"

4. We may learn the *evil of sin*, from Christ's sufferings r sin. The righteous God did not lay upon his Son more an was right; he did not spare him, or abate him any ing, nor did he inflict more punishment upon him than sin eserved. Wicked men make a mock of sin, but what did cost Christ? Is there no evil in that which brought so uch evil upon the Son of God? Did Christ find it a arful thing to fall into the hands of the living God? And ill the sinner find it easy to him to bear the wrath of God, r his own sins? Was the soul of Christ *exceeding sorrowful*, and *sore amazed?* And will the *sinner's hand be rong c*, or his heart endure, when God shall deal with m? Can that bring the sinner any glory, which brought hrist to so much shame? or can he entertain that with de-

a Rev. i. 5, 6.

b Peccat iniquus, et punitur justus; delinquit reus, et vapulat nocens; offendit impius, et damnatur pius; quod meretur malus titur bonus; quod perpetrat servus, exsolvit Dominus; quod mmittit homo, sustinet Deus. Quo nate Dei, quo tua descendit militas, quo tua flagravit charitas? Lib. Medit. Cap. 7. inter pera August.

c Ezek. xxii. 14.

light, which caused Christ to die in the bitterness of soul? How proper may it be, for every one to put question to himself? Did Christ drink the bitter cup me, or did he not? If he did, what vile ingratitude it be, for me to indulge, delight, and glory in that cost Christ so dear? If he did not, how foolish is it make so light of that, which will lie with such a weight vengeance upon me, when I reap the fruit of my doings that state where *the worm dieth not*, and *the fire is quenched a?*

5. What influence may *Christ's sorrows* have both up the *believer's joys* and *sorrows?* Did Christ bear his gri and carry his sorrows, and shall he not 'look upon him who he has pierced, and mourn *b*?' Shall our hearts be u affected, when we see the heart of Christ 'melted as wax the midst of his bowels, *and* his soul poured out to death *c* In the contemplation of a crucified Christ, the Christi may say, I was lifted up with pride, thou wast debased a humbled; I tasted the sweetness of the forbidden fru thou the bitterness of the gall; I indulged my appetit thou wert afflicted with hunger and thirst; I provoked t wrath of God, thou didst bear it for me; How proper this thought, to fill the heart with godly sorrow? M the Spirit of grace be poured out upon us! And then, b not till then, shall we thus look and mourn. We may al raise a noble joy out of the sorrows of the suffering Jesus and this is not inconsistent with godly sorrow: Whilst w mourn for our sins, as the cause of Christ's sorrows, we ma rejoice in that consolation which is the fruit of them. 'W joy in God, through Jesus Christ, by whom we have receiv ed the atonement *d*.' Christ's soul was so exceeding so rowful, even to death, that the souls of believers may b

a Mark ix. 44. *b* Zech. xii. 10.
c Psal. xxii. 14. *d* Rom. v. 11.

exceeding joyful to eternal life. 'You now therefore have sorrow, but I will see you again, and your hearts shall rejoice, and your joy no man taketh from you *a*.' Christ is the *consolation of Israel b*, every believer may *rejoice in God his Saviour c*.

6. Did Christ make an *end of sin*, and *bring in an everlasting righteousness*? Then a crucified Christ is a meet and sufficient *object of faith*. Thus he is represented in scripture; 'whom God hath set forth to be a propitiation through faith in his blood *d*.' There is no reason to suspect Christ's ability, or sufficiency to save us, seeing God hath set him forth as a propitiation. The great and good God would not delude us with an insufficient atonement; nor can it be presumption, by faith, to receive and rest upon this atonement; seeing God has appointed and declared, that such as have faith in Christ's blood, shall find him to be a propitiation: Will God ever refuse that atonement, which is of his own appointment, and which he himself hath set before us as an object of faith? Or, is there any room to suppose, that God will reject that faith in Christ's blood which he hath thus recommended and required? Surely this would be inconsistent with his veracity and truth—his goodness and grace towards believers. The object of faith is as free for the wounded sinner as the brazen serpent was for the stung Israelites to look to, and be healed; this is Christ's own doctrine, 'As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life *e*.' Shall we make conditions where Christ has made none? Might those who had the most and deepest wounds be healed by looking to the brazen serpent? and may not the greatest sinner look to Christ and

a John xvi. 22. *b* Luke ii. 25. *c* Luke i. 4.
d Rom. iii. 25. *e* John iii. 14, 15.

be saved, through faith in his blood? Doth Christ sa
that whosoever believes in him shall not perish; and sh
we say, such and such may not believe? There is no ne
to stand hesitating,—am I called, am I worthy? But v
should rather say,—am I stung, am I wounded? If so,
may, and I must look to Christ to be healed: He has call
all the weary and heavy laden to come to him a; an
has promised, that if they come, he will give them rest:-
And has further said, 'Him that cometh to me, I will in n
wise cast out *b*.' God has appointed and revealed Christ
blood as an object of faith; and surely there is all the en
couragement that can be, to rest upon it by faith, seeing
'cleanses from all sin *c*.' There is more merit in th
than there can be demerit in man's sins: He who atone
God for the sins of such a numberless number, must be abl
to save the chief of sinners. God smelt a *sweet savour i
Christ's sacrifice;* and by 'one offering, he hath perfecte
for ever them that are sanctified *d*.' The justice and law
of God could find no fault or defect in Christ's obedienc
and sufferings; and therefore the gospel reveals him, as th
'end of the law for righteousness, to every one that be
lieves *e*.' The poor publican who 'stood afar off,' an
'smote upon his breast *f*,' and would not lift up his eye
to heaven, yet could lift up an eye of faith to the sacrific
of Christ, and say, 'God be merciful,' or gracious through
propitiation, 'to me a sinner *g*.' In a crucified Chris
there is merit and grace enough to answer every accusatio

a Mat. xi. 28. *b* John vi. 37. *c* 1 John i. 7.
d Eph. v. 2.—Heb. x. 14. *e* Rom. x. 4.
f Luke xviii. 13.

g ἱλάσθητι μοι. Christus ἱλασμὸς, *i. e.* expiatio, placatio, sive pro
pitiatio, ἱλάσκομαι duo præcipue significata habet in Scripturis, pri
mum est expiare, sic Heb. ii. 17. alterum est Deum placare, seu pro
pitium reddere, et hæc alterutrum significatum sequitur ex priore
quia expiatus peccatis, Deus placatus et propitius redditur, Luke xviii
13.—Leigh Critic. Sacr. in verb, ἱλάσκομι.

nd objection which can be brought against the believer, or vhich he can justly bring against himself? 'Who is he that ondemns? It is Christ that died. Let Israel hope in the ord, for with the Lord there are mercies, and with him here is plenteous redemption *a*.' Are our sins many and reat? so are the mercies and redemption which are with od in Christ: Christ's redemption is plenteous, and there- ore 'he shall redeem Israel,' i. e. all true believers, 'from all heir iniquities:' He who presented his burnt-offering to he Lord, was required to put his hand upon its head: And God says, 'It shall be accepted for him, to make an tonement for him *b*.' We must lay the hand of faith upon hrist, the propitiation, and then God will accept it, to nake an atonement for us: but 'he that believeth not, shall ot see life, but the wrath of God abideth upon him *c*.' In crucified Christ, the just God and a Saviour meet in one; ow delightful may that object be to an eye of faith in hom 'mercy and truth, righteousness and peace *d*' meet n such a glorious harmony! Faith in Christ's blood ho- ours God's wisdom in contriving, his grace and goodness n fixing upon this way of salvation; it presents to God an tonement infinitely more honourable to his holiness, law, nd justice, than ever the sinner could have given; for he ndeed could have given none at all; he must have been ever aying, but could have never paid the dreadful debt. 'The edemption of the soul is precious, and it ceases for ever *e*,' men attempt it for themselves or for one another; but the eakest faith has the same blood, the same atonement, to eceive, rest upon, and glory in, as the strongest faith has. Christ saves to the uttermost, all that come to God by im *f*.' In a word, in Christ there is a righteousness hich covers all the believer's sins, and grace superior to all

a Rom. viii. 34.—Psal. cxxx. 7, 8. *b* Lev. i. 4.
c John iii. 36. *d* Psal. lxxxv. 10. *e* Psal. xlix. 7, 8.
f Heb. vii. 25.

his unworthiness; for it 'reigns through righteousness eternal life *a*.' How meet and sufficient an object of fai then is Christ; and how desirable is it to know Christ, ar him crucified!

SERMON VIII.

PREACHED MARCH 24th, 1726-7.

1 Cor. ii. 2.—*I determined not to know any thing amon you, save Jesus Christ and him crucified.*

Christ crucified is the *tree of life*, which bears *twelv manner of fruits b*, yielding his fruit every month, and hi very leaves are for the healing of the nations. This tre hangs continually full of all the fruits of grace and glory Here is rich variety, and never-failing plenty; provisio enough for all the saints who sit under his shadow with de light *c*, to whose taste his fruit is sweet. All the sorrow of Christ's life, and the bitter agonies of his death, were no undertaken and endured without some end. The infinitely wise God our Saviour had many great and glorious de signs in view, when he laid down his life for us; and these were so valuable to him, that he freely undertook, and faith fully finished the work, that they might be accomplished. I now proceed to the last proposition concerning Christ's sufferings.

Prop. XIV. "There were many great and glorious *ends* "and *fruits* designed and attained in Christ's crucifixion."

a Rom. v. 21. *b* Rev. xxii. 2. *c* Cant. ii. 3.

There are two things I would here take a little notice of, before I come distinctly to consider the several ends and fruits of Christ's death.

1. Christ did not die an *uncertain, accidental* death, but that which was according to 'the determinate counsel and foreknowledge of God *a*.' God not only foresaw what would be done; but 'Herod and Pilate, the Gentiles, and the people of Israel were gathered together, to do whatsoever God's counsel determined before should be done *b*.' Christ said to Pilate, 'Thou couldst have no power at all against me, except it were given thee from above *c*.' "Lest any should think those words, *power given thee from above*, should signify, that Pilate was not faulty, Christ added, *he that delivered me to thee hath the greater sin*. It may be said, if the power was given from above, neither he nor they were guilty of any crime: but this is objected to no purpose, for the word *given*, in this place is permissive; as if he had said, he has appointed these things to be, but this does not exempt you from being blame-worthy," as Chrysostom observes upon the place *d*.

2. As the things Christ was to suffer were certain beforehand, so the *issue* and *good event* of his sufferings were likewise sure. 'He shall not fail nor be discouraged *e*;' that is, he shall never give over till he has finished his work, says God the Father; therefore says Christ, 'I have set my face like a flint, and I know that I shall not be ashamed *f*;' or, I am assured of success in my work, and victory over mine enemies. It was solemnly declared beforehand, that the pleasure of the Lord shall prosper in his hand;' that he

a Acts ii. 13. *b* Acts iv. 27, 28. *c* John xix. 11.

d Εἰ μὴ, ἦν σοὶ δεδομένον, νομίσῃ τοῦ παντὸς ἀπηλλάχθαι ἐγκλήματος, ἀ τεύτο εἶπε, μείζονα ἁμαρτιαν ἔχει, ὁ παραδιδοὺς μὲ σοὶ, καὶ μὲν, εἰ δεδοῦναι, οὔτε οὗτος οὔτε ἐκεῖνοι ὑπεύθυνοι ἐγκλημάτων· εἰκῇ ταῦτα λέγεις· τὸ γὰρ δεδομένον ἐνταῦθα τὸ συγκεχωρημένον ἔφη, ὡσανεὶ ἔλεγεν, εἶασε, τάυτα ποιῆσαι, ὁ μὲν διὰ τούτο τῆς πονηρίας ἐκτὸς ὑμεῖς.—Chrysost. in loc.

e Isa. xlii. 4. *f* Isa. l. 7.

should 'see of the travail of his soul and be satisfied *a*.' A that was to be done, suffered, purchased, and enjoyed, wa determined and agreed upon beforehand: The blessed end and sweet fruits of Christ's sufferings were the *joy that wa set before Christ*, which induced him to *endure the cross*, an *despise the shame b*. The glory of God, and salvation o men set before Christ, in the divine decrees, and in the pro phecies and promises of the word, moved him to die for us Christ's sufferings and glory, though wrapt up many times i dark metaphorical expressions, were the principal subject o the prophecies of the Old Testament; as we may gathe from this passage, 'Of which salvation the prophets have en quired, searching what and what manner of time the Spiri of Christ which was in them, signified, when it testified be forehand, the sufferings of Christ, and the glory that should follow *c*.' The Spirit of prophecy, was the Spirit of Christ long before he came in the flesh; not the spirit of a powe or property, or super-angelic creature; but of the eternal Son of God: this Spirit of Christ testified beforehand Christ's sufferings, and the glory that should follow; which shews that all things were known and determined beforehand, relating to Christ's sufferings, and the glory which should be the fruit and effect thereof.

These things being premised, I proceed to consider some of the great *ends* or *fruits* of Christ's crucifixion, mentioned in scripture.

I. Christ died, to make *satisfaction* to the justice of God, for the sins of the redeemed: this is called by the prophet, 'the chastisement of our peace *d*,' which was upon Christ; and by the apostle, 'an offering and a sacrifice of a sweet-smelling savour *e*.' In the ceremonial law it was expressly declared, that no satisfaction should be taken for him *f*, that was fled to the city of his refuge; that he should not

a Isa. liii. 10, 11. *b* Heb. xii. 2. *c* 1 Pet. i. 10, 11.
d Isa. liii. 5. *e* Eph. v. 2. *f* Num. xxxv. 32.

ome again to dwell in the land till the death of the high riest: hereby, as some interpreters think, God would sig- ify the absolute and indispensable necessity of Christ's death o expiate sin, and redeem the sinner. By the word *satis- action*, I do not mean any sort of removal of the resent- ent of the person offended; such as the satisfaction which en sometimes demand of one another, which is merely to cknowledge a fault, and beg pardon; but, by satisfaction, intend a suffering the punishment which sin had deserved, nd God's justice had demanded, and a fulfilling that obe- ience which the law required to secure man's life and hap- iness; 'He that doeth these things shall live in them *a*.' t is the part of justice to give to every one his due; the ages of sin is death, therefore justice makes this retribution, r inflicts this punishment. Christ's voluntary engagement o be our substitute and surety, and God's laying upon him, s such, the iniquity of us all, were the grounds and reasons f his paying our debts, and making satisfaction for our ns: the inflicting the punishment was necessary, on the ccount of those sins which had been committed; and the bedience was necessary, as Christ stood in the room of hose, who being God's creatures, were bound to do what he law required, as well as to suffer what it threatened, in ase of disobedience. It is very absurd to think, that our iolation of the law, or the satisfaction made for that viola- on, should render the obedience needless. If it was just nd necessary for Adam in innocence to obey the law, it is st and necessary still, for the holiness and authority of od and his law are the same as they were before the fall. f it was necessary then *b*, why should it not be justly re- uired since? Christ did not come to *destroy the law*, but *fulfil it:* the necessity of Christ's sufferings has been stat- d and proved before *c*; I would add here a little more

a Gal. iii. 12. *b* Mat. v. 17. *c* See above, p. 162.

on this subject. God's essential holiness makes him necessarily to hate sin; therefore his essential rectitude, righteousness, and justice, must necessarily incline him to punish it, and his government also makes it necessary: 'To slay the righteous with the wicked, and that the righteous should be as the wicked, that be far from thee; shall not the Judge of all the earth do right *a*?' Whatever some men boldly and falsely say to the contrary, the scriptures assure us, that 'God will by no means clear the guilty *b*;' and that 'without shedding of blood there is no remission *c*.—Let the adversaries of this truth produce any one instance, in all the word of God, of spiritual and eternal forgiveness granted to any person, without satisfaction made by Christ for his sins. 'God has set forth Christ, to be a propitiation, through faith in his blood, to declare his righteousness, for the remission of sins that are past; to declare his righteousness, that he might be just, and the justifier of him which believeth in Jesus *d*.' Justice is an essential attribute of God: this perfection he exerts and discovers in shedding Christ's blood, for the remission of sins, as is very evident in the last cited scripture.

Some attributes of God form their objects, others only exert themselves upon objects, fitted and prepared for them to work upon. Divine wisdom contrived, divine power created, all things; but divine mercy exerts itself only upon the miserable, and vindictive justice only upon the guilty: as infinite power was in God, before ever the world was created; so vindictive justice was in the nature of God, before ever there was any sin to punish. It was not absolutely necessary, that God should punish sin as soon as it was committed: but the essential rectitude, and justice of God made it necessary, that if ever sinners be saved from misery, satisfaction be made for their sins, otherwise whilst

a Gen. xviii. 25. *b* Exod. xxxiv. 6.
c Heb. ix. 22. *d* Rom. iii. 25, 26.

God glorified his mercy, he would have injured his righteousness and purity; but infinite wisdom has found out a way, to satisfy fully both justice and mercy in our redemption by Christ: 'Mercy and truth are met together; righteousness and peace have kissed each other *a*.' This will be the admiration and delight of all the redeemed for ever. God is to be regarded more than man; and his honour to be promoted, rather than our happiness, in case both could not be secured. God had engaged his truth, in pronouncing this threatening, 'In the day thou eatest thereof thou shalt surely die *b*,' before mercy had spake one word, or at all discovered itself. Can it then be reasonably supposed, that when mercy puts in its plea for the fallen creature, God would give up the rights of justice, and act contrary to his solemn declaration and sentence? This would not have been consistent with the perfections of his nature, and the wisdom and honour of his government over the world. 'I kept silence,' says God, 'and thou thoughtest I was altogether such an one as thyself *c*.' If a temporary suspension of punishment caused men to think, that God did not hate sin, that it was as grateful to him, as to the sinner, what then would they have inferred from God's pardoning and saving sinners, without any satisfaction to his law and justice? Would they not have said, though the scriptures declare, that 'death is the wages of sin;' that 'God will by no means clear the guilty;' that he will 'render tribulation, anguish, and wrath to every soul of man that doth evil;' yet these are words only, to keep the world in awe, for he can easily forgive, and pass by sin; and therefore it is not so contrary and odious to him, as has been pretended? I conclude therefore that the holy and all-wise God could not do a thing, which would have encouraged his being dishonoured, justified the rebellions of sinners, and rendered his word not fit to be trusted and regarded. How those who deny the satisfac-

a Psal. lxxxv. 10. *b* Gen. ii. 18. *c* Psal. l. 20.

tion of Christ, will guard against these horrid imputation I confess I know not; nor, upon their scheme, do I thin it is possible to do it. The prophet Daniel has told u that 'seventy weeks were determined, to make reconciliatic for the sins of the people *a*.' The apostle says, that 'whe we were enemies we were reconciled to God, by the death his Son *b*.' Reconciliation here must mean satisfactio not man's renovation; for a renewed or sanctified enemy a contradiction. Christ, at once, paid the price of redemptio and made satisfaction for the sins of men; whilst many of the were yet in their enmity against him. Satisfaction supposes a injury and offence, the injury and offence supposes a righ which the offended person had to something denied him: si is a violation of God's authority, purity, and righteousness i his law and government, a defrauding him of that subjectio and obedience to which he had the highest right. Christ by his obedience and sufferings, bore the punishment due t us, as sinners, and fulfilled that obedience which God justly claimed from us, as his creatures: and having thus remov ed the injury and offence, he is very properly said to recon cile us to God, by his death; he made plenary and full sa tisfaction to divine justice, for all the sins of the redeemed this is the foundation of all the church's hopes and happi ness, for which reason the scriptures much insist upon it.— All the expiatory atoning sacrifices under the law, preached this doctrine to the people; 'They were a shadow of good things to come, but the body is Christ, who put away sin, by the sacrifice of himself. God laid on him the iniquity of us all; the chastisement of our peace was upon him, and by his stripes we are healed *c*.'

Christ was, in the appointed time, 'to make an end of sin, *to* make reconciliation for iniquity, and to bring in an everlasting righteousness *d*:' He gave his life a *ransom for*

a Dan. ix. 24. *b* Rom. v. 10.
c Heb. x. 1. ix. 26.—Isa. liii. 5, 6. *d* Dan. ix. 24.

many; he is 'the Lamb of God that taketh away the sin of the world *a*;' he offered a *sacrifice to God, of a sweet-smelling savour*; through *his blood we have redemption*, and *the forgiveness of sins*; he was *delivered for our offences*, and *raised again for our justification*; he *redeemed us to God, by his blood*, and *by the merit of his death we are justified*. When we have considered these, and a multitude of other scripture expressions of the same import, is it not justly astonishing, to find any man, who owns the scriptures, impudently denying, that Christ's death made satisfaction for the sins of men? "All that Christ suffered can of itself have no more "virtue in it, than if any mere man had undergone the same; "it is a truth that this price was received by none, for on "that account is our deliverance not a true, but a metapho-"rical redemption," saith Socinus *b*. These passages ought to be detested by every one, to whom Christ and his own soul are precious. "Though now it is the vulgar sen-"timent of Christians, that Christ merited salvation for us "by his death, and fully satisfied for our sins; yet this is a "deceitful and erroneous opinion, and extremely dangerous," saith Smalcius *c*. But this is contrary to the holy scriptures, which tell us, that 'Christ redeemed us from the curse of the law, being made a curse for us; *that* he blotted out the hand-writing which was against us, nailing it to his cross; *that* he washed us from our sins in his own blood *d*.' If

a John i. 29.

b Quicquid passus est Christus, nullam vim majorem per se habere potest, quam si quilibet purus homo idem passus est.—Socin. de Servat. par. 3. cap. 4.

Et recte est neminem id prætium accepisse affirmare, ea siquidem ratione potissimum non vera sed metaphorica redemptio liberalis nostra est.—Idem. par. 2. cap. 2.

c Etsi nunc vulgo Christiani sentiunt, Christum morte sua nobis salutem meruisse, et pro peccatis nostris plenarie satisfecisse, tamen ista sententia est fallax, et erronea, et admodum perniciosa.—Cat. Racov. cap. 8. q. 12.

d Gal. iii. 13.—Col. ii. 14.—Rev. i. 5.

we set aside Christ's satisfaction, what sense can these texts convey to us, worthy of the oracles of God? It is to be observed, that Christ's death was for 'the redemption of the transgressions' which were under the first testament *a*, that the 'called might receive the promise of the eternal inheritance:' The redemption of transgressions, is the deliverance of the transgressors from all the evils they were subject to, on their own account, by the payment of a satisfactory price *b*.

To make it evident, that Christ's satisfactory offering was presented to God, not only for such as lived since his incarnation, but also for such as lived and died before it, let the following words of the apostle Paul be considered: 'Then must he often have suffered, since the foundation of the world; but now once in the end of the world, hath he appeared, to put away sin, by the sacrifice of himself *c*.'— The supposition which the apostle here goes upon, is, that there was a necessity for the expiation of the sin of all that were to be saved from the foundation of the world. Christ did that by one offering, which the Levitical priesthood could not do, by often entering into the holy place with blood. The Old Testament saints were saved by the grace of God, who loved all his sheep, and gave himself for them *d*.

Against Christ's satisfaction many things have been alleged by its adversaries.

1. It is objected, that Christ's taking our nature, and dying for us, was the 'fruit of God's love;' for 'God so loved the world, as to give his only begotten Son *e*:' therefore there was no need of satisfaction where there was no offence or injury. To this I answer; God's love to our persons, is not inconsistent with his being offended and injured by our sins. 'God loved us, and sent his Son to be the propitiation for our sins *f*.' His love did not make the atoning

a Heb. ix. 15. *b* See Dr. Owen on the place.
c Heb. ix. 26. *d* Acts xv. 10. *e* John iii. 16.
f 1 John iv. 10.

sacrifice unnecessary, but the more necessary; if he had not loved us, he might have left us, as he did the fallen angels, to bear the punishment ourselves; but seeing he loved men, he will have all the injuries and provocations taken out of the way, by Christ's propitiation; that so justice being satisfied, and God's honour vindicated, he might freely receive us, and place us in his presence for ever. According to our adversaries the apostle should have said, God loved us, and therefore there was no need to send his Son as a propitiation for our sins; but he says directly the contrary.

2. It has been farther objected, that if Christ be God, and yet made satisfaction for our sins, then he *satisfied himself;* or both made and received the satisfaction, which is absurd. But here I would ask, Does the Holy Ghost utter an absurdity, when he says, 'God was in Christ, reconciling the world to himself;' or when he says of Christ, that 'he purged our sins by himself *a*?' The satisfaction was made in and by the human nature, and accepted by the divine; the divine nature did not, could not, suffer, therefore did not make the satisfaction. In an economical sense, it was the Father who was lawgiver, judge, and avenger: He found the ransom: he bruised and put Christ to grief. The eternal glorious Son of God, according to order, assumed human nature, and therein obeyed and suffered, all that God's law and justice required, for he fulfilled all righteousness: so that there is a sufficient distinction between the nature in which the satisfaction was made, and the Being to whom it was made; the former was the human nature, the latter the infinite eternal God. Also, the person who made the atonement is Jesus Christ, God-man, and Mediator; the person who as a judge received it, is God the Father: so that it cannot justly be said, it is the same person who makes and receives the satisfaction, or that Christ properly satisfied himself. It is true, the union of his divinity with

a 2 Cor. v. 19.—Heb. i. 3.

the humanity gave a greater dignity to the obedience and sufferings of the human nature; but that falls short of what the objectors pretend, nor doth it involve our scheme in any absurdity.

3. It is surmised, that if Christ, in his death, made satisfaction to the Father for our sins, yet still the *debt* is due to Christ; he may require it of us; and so it is only transferred, not satisfied. But I would observe, that Christ laid no engagement or obligation on the redeemed to repay him; he well knew we were not able; and besides, he chose to manifest the infinite riches and freeness of his grace to lost sinners. He who dwelt in the flesh, was the Maker and Lord of it, and had a right to employ it in this service for us, without requiring the principal debt, or obliging us to make him restitution; nor does he in his word demand more of us, than to give up ourselves to him, to love him, and to live to him, and to glorify him, as those who are *not their own*, but are *bought with a price a*.

4. It is asked, why might not the Father have remitted the *original debt*, without any satisfaction, as well as the Son, when he made it, require no satisfaction from us? I answer, the cases are vastly different: God had declared, that he would by *no means clear the guilty:* his truth, righteousness, holiness, and government required, that satisfaction should be made to the Father; but Christ acted in quite another station and capacity: he did not take our nature to enrich himself, for this is called *making himself poor b;* but his love to the Father and to men, caused him freely, without any after-demand of satisfaction from us, to 'purchase the church with his own blood.' There was not the same reason for God to forgive us, without any satisfaction at all, as for Christ freely to bestow his labours and sufferings upon us; for Christ acted as Mediator and Surety, not as the supreme Governor and Judge: he con-

a Rom. vi. 13.—1 Cor. v. 14, 15. *b* 2 Cor. viii. 9.

formed to the Father's commandment, and presented his most precious sacrifice to him; his recompence, therefore, must be from the Father, who appointed him to do the work; from us he can have no equivalent: he, therefore, is represented saying, 'My judgment is with the Lord, and my reward is with my God *a*.'

5. It is objected, that *free forgiveness* and *full satisfaction* are inconsistent; for, 'we are justified freely by the grace of God *b*:' therefore, to require a full satisfaction, is as if a creditor should say to his debtor, pay me all thou owest me, and I will freely forgive thee thy whole debt; to which the other might reply, if I make thee full payment, thou neither givest me nor forgivest me any thing. But here I may justly take notice, that if we could not tell how to reconcile these two, free forgiveness and full satisfaction, yet we are bound to believe them to be both true and consistent, one with the other; because the scriptures so plainly connect and join them together: 'Being justified freely by his grace, through the redemption that is in Jesus Christ; God for Christ's sake hath forgiven you *c*.' Free forgiveness and full satisfaction are then only inconsistent, when it is the same person who makes the satisfaction, and receives the free forgiveness; in this case, indeed, full satisfaction and free forgiveness are inconsistent: But this is not the state of the case before us; for it is Christ that makes the satisfaction, and the redeemed are those who receive the forgiveness: Christ might claim it as a debt, but to us it is all free grace. It was free grace in God, to find out and appoint a surety, and accept the payment from him, which might have been peremptorily required of us: It was free grace in God, to send his own Son, made of a woman, and made under the law, that he might redeem them that were under the law: It was free grace in Christ, to pay our debt, and purchase the eternal inhe-

a Isa. xlix. 4. *b* Rom. iii. 24. *c* Rom. iii. 24.—Eph. iv. 32.

ritance: It is free grace that moved God to send the holy Spirit to work faith in our hearts, and make us partakers of Christ's redemption. Free forgiveness and full satisfaction are not therefore inconsistent. It is not the disgrace, but the peculiar glory of our religion, that the just God and our Saviour meet in the Redeemer, and there is 'none else *a*,' or there is not such another instance.

And I may farther ask, if it be not consistent with the honour and holiness of God, to forgive men their sins, without faith and repentance, as conditions of pardon, which is the doctrine of the objectors, how is it consistent with the honour and holiness of God, to forgive sins without a plenary satisfaction to his law and justice? And also, if the making faith and repentance, performed by man, the conditions of forgiveness, as the objectors teach, doth not hinder its freedom, why should satisfaction for sin made by another, for the sinner, hinder the freeness of God's goodness?

6. It is pretended, that if God was so severe, as not to pardon us without a satisfaction, and if the Son of God undertook and accomplished it for us, then the *Son's love* towards us is greater than the *Father's*. To this I reply, The love of the Father is infinite, so is that of the Son; and in what is infinite there are no degrees; and, therefore, the love of the Father, and of the Son, is to be admired, but not to be set the one above the other. It was infinite love in the Father, that caused him to 'give his Son:' and infinite love in the Son, that inclined him to 'give himself *b*.' To find, and become a ransom, proceeded from the same boundless grace in the Father and the Son; and, therefore, they are both to be jointly and equally admired and praised.

That satisfaction to the justice of God, for the sins of the redeemed, was one glorious end and fruit of Christ's death, is a truth which we are bound firmly to believe, and

a Isa. xlv. 21. *b* 1 John iii. 10, 16.

onstantly to hold fast, whatever are the cavils and contra-
lictions of its enemies. That Christ not only entered upon
he work, but fully accomplished it, appears from the holy
criptures; for, 'by one offering he hath perfected for ever
hem that are sanctified. By his own blood he entered once
nto the holy place, having obtained eternal redemption for
s *a*.' Christ's resurrection from the dead, and his being
eceived up into glory, and sitting at the Father's right
and, as a Prince and a Saviour *b*, all make it evident
hat he paid our whole debt: Justice had nothing more
o demand; and, therefore, the judge and the avenger dis-
harged him from prison, and from judgment—brought him
rom the dead, as a God of peace, and highly exalted him *c*.
f no satisfaction had been made, or but an imperfect one,
might have created an uneasiness in the Christian's mind,
very time he should reflect upon the injury sustained by the
eracity, justice, and holiness of God, in his forgiveness and
alvation. But now he may adopt the language and joys of
he heavenly host, 'Glory to God in the highest, on earth
eace, and good will towards men *d*.' God's glory is
ot lessened, but highly advanced in this way of our salva-
ion. This may also increase our humility, when we con-
ider, that when in ourselves we are as poor and insolvent
s others—mere bankrupts—our debts were paid, and our
nheritance purchased, not by our own treasure, but by
he labours, sufferings, and death of the Son of God him-
elf;—no less a person being able to do it. Good men
ave sometimes found it very hard to bear God's tempo-
ary displeasure. Heman said, 'Whilst I suffer thy terrors,
am distracted *e*:' How then should they be able to
ustain, and survive all the wrath due to their sins? 'Who
an stand before his indignation: and who can abide in the

a Heb. x. 24. ix. 12. *b* Rom. iv. 25.—1 Tim. iii. 16.—Heb. i.
.—Acts v. 31.
c Isa. liii. 8.—Heb. xiii. 20.—Phil. ii. 9.
d Luke ii. 14. *e* Psal. lxxxviii. 15.

fierceness of his anger? His fury is poured out like fire *a*.' The church of God saw, that she had but one way for salvation:—'Iniquities prevail against me; as for our transgressions thou shalt purge them away *b*.'

7. It has been alleged, that the *pardon of sin*, is, in scripture, ascribed to the *justice of God*, but not the *punishment* or it:—'If we confess our sins, he is faithful and just to forgive us our sins, and cleanse us from all unrighteousness *c*.' I answer,—If justice be not an essential perfection of God, it can no more be concerned in pardon than in punishment; but the scriptures describe God, as a 'God of truth,' and 'without iniquity, just and right *d*.' God's justice is concerned in pardoning the penitent believer, because Christ has paid his debt, satisfied for his offences; and it is as contrary to justice to exact a double satisfaction for the same sins, as to have none at all: Moreover, God has promised pardon for Christ's sake to the penitent believer, and he could not be true and just to his word, if he should withhold it. The apostle, therefore, explains his meaning, when he joins justice and faithfulness together in this work: He is just in pardoning the penitent believer, because Christ has purchased his forgiveness; and he is faithful, because the Father has promised it; the former may be collected from a preceding passage, 'The blood of Jesus Christ, his Son, cleanseth us from all sin *e*.' The latter is evidently contained in the word *faithfulness*, which must refer to some previous promise or engagement.

It is evidently false, that justice is not, in scripture, applied to the *punishment* of sin:—'Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness that he might be just *f*.' God has de-

a Nahum i. 6. *b* Psal. lxv. 3. *c* 1 John i. 9.
d Deut. xxxiv. 3. *e* 1 John i. 7.
f Rom. iii. 25, 26. Εἰς ἔνδειξιν τῆς δικαιοσύνης· εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν χαίρῳ, εἰς τὸ εἶναι αὐτὸν δίκαιον. The word δι-

lared his righteousness, or distributive justice, in the punishment of our sins, upon Christ our surety, that there might be no eclipse of his justice in that glorious act of his grace, his justifying him that believeth in Jesus. Justice, without Christ's satisfaction, had eternally precluded, and hut out, our justification; but being satisfied and manifested, in the blood of Christ, it secures the believer's justification; it is as contrary to justice now to withhold it, as without the intervention of Christ's satisfaction, it would ave been to have granted it. It is making a man odious o mankind to represent him as destitute of a principle of ustice and righteousness; and is it possible to conceive of he highest and best of Beings, as not having this righteousess and justice in his nature? How then is he fit to goern the world by his providence—to protect and reward he good, and punish the evil doers? What certainty can here be of future rewards and punishments, according to hat is just and right? And how is it possible to maintain oly and honourable apprehensions of God, if we do not onceive of him, as naturally hating sin, and inclined to unish it?

If it be said, such a resolution is an act of his free will, ot the necessary effect of his nature: I would take notice, hat here is a distinction without a difference: the nature nd will of God are one; he is an infinite Spirit; his

ικαιοσύνη is rendered *righteousness*, viz. distributive justice, or a giving every one his due; and so the word δίκαιος is here rendered *just*, nd is the very same word used 1 John i. 9. where it is applied to the *rdon*, as here it is to the *punishment*, of sin upon Christ. *Justitia ndicatrix maxime declaratur in Christi redemptione.*—Paræus in loc. he word δίκαιος is used about eighty times in the New Testament. hen it relates to God, as here, it always signifies either the equity nd congruity of his dealings, or his faithfulness to his word, or his ndictive justice.—Dr. Whitby on the place.

understanding, will, power, and other perfections, are his very nature, essence, and being. Justice is as essential and necessary a perfection of God, as any other of his attributes. An unjust God is no God; an unjust governor, or judge of the world, can be no righteous governor or judge; and therefore cannot be God, the highest and best of Beings. If God's justice be as essential to him as his goodness, truth, and power, then it is as necessary to be exerted and glorified, in case of sin. It was not, therefore, possible, that the cup should pass from Christ; 'he that absolves the wicked, and condemns the righteous, is an abomination to the Lord *a*.' It is, then, contrary to the nature of God, so to do himself: 'Shall not the Judge of all the earth do right *b*?' When God proclaimed his name, one part of it was, 'Who will by no means clear the guilty *c*.' 'It became God, [it was suitable to his nature and perfections, his holiness, justice, and righteousness,] in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings *d*.'

Conscience tells the sinner, what God's judgment is; and they who commit such things are worthy of death. God's law is holy, just, and good *e*; it is the image of God's essential holiness, justice, and goodness *f*; and this law curseth every one that continues not in all things written therein to do them. Christ, therefore, 'redeemed us from the curse, being made a curse for us *g*.' It was not

a Prov. xvii. 15. *b* Gen. xviii. 25.

c Exod. xxxiv. 7. Quid ergo aliud est, (scilicet odium Dei adversus peccata,) quam voluntas constans puniendi ea vero est ipsissima Dei justitia vindicatrix—constans et immutabilis voluntas est cum ab ipsa Dei essentia haud quaquam distet necesse est ut sit, et posito objecto, necesse est ut operetur, quamvis libere.—Dr. Owen, Diatribe de Justitia, p. 227, 222.

d Heb. ii. 10. *e* Rom. i. 32.

f Rom. vii. 1, 2. *g* Gal. iii. 10, 13.

possible that the 'blood of bulls should take away sins *a*;' but why not, if there was no essential justice in God, which made satisfaction for sin necessary? Upon the whole, Christ made atonement by his death,—the design of it was to satisfy offended justice, and 'reconcile us to God *b*.'

II. Christ died to bring in an *everlasting righteousness*. This was foretold by the prophet Daniel *c*, and affirmed by the apostle Paul, in the plainest and fullest words that can be; 'He made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him *d*.' I am sensible, that Christ's satisfaction and righteousness are very closely connected, and united one with the other; and therefore some may think, it had been more proper to have put them both under one head; but because I find the scriptures often speaking of them separately and distinctly, I thought it best to follow their example. I shall not enter into a large explication of the causes, nature, parts, properties, and extent of this righteousness, but only give some brief hints, which may excite us to value, and make more use of it, which doubtless will be pleasing to God, seeing he 'made Christ to be sin for us;' or to suffer and satisfy for our sins, that 'we might be made the righteousness of God in him.'

1. The righteousness I speak of is in Christ as the *subject* of it; he wrought it out, he brought it in. If faith itself were the matter of it, then it would be the righteousness of God in us, not in him, seeing faith is in the believer as the subject of it. Inherent righteousness is not a given, received, revealed righteousness, as that is, whereby we are justified and reign in life; therefore it is Christ's righteousness which is given to us; and we are said to 'reign in life by one, Jesus Christ *e*.' The word *receiving* signifies

a Heb. x. 4. *b* Rom. v. 10. *c* Dan. ix. 24.
d 2 Cor. v. 21. *e* Rom. v. 17.

that this righteousness is ready wrought out, and that God gives it, and faith embraces and receives it. What idea can any man have, of *receiving an abundance of that righteousness*, which is in himself, and wrought out by himself? If faith be the *matter* of the righteousness which God gives, and the *receiver* of it, then faith must receive itself; therefore the faith receiving, and the righteousness received, are not the same: But if we understand the receiving the *gift of righteousness*, of Christ's righteousness given on God's part, and received by faith on ours, the expressions are very proper and clear. 'Christ of God is made unto us righteousness *a*;' the gift of righteousness is from him. The scriptures speak of the 'blessedness of the man to whom God imputeth righteousness without works *b*.' Can this be the work of faith, and the works that flow from faith? Is that a righteousness without works, any works of a man's own? or must we not rather understand it of Christ's righteousness, which is imputed to men, without any mixture of their own works; and is *to* and *upon* all that believe *c*,' for there is no difference? *As by the disobedience of one* (the first Adam) *many were made sinners;* (and that was, without adding to his disobedience, the sins of his seed;) *so by the obedience of one* (the second Adam) *many are made righteous d;* (without adding to his obedience, that of his seed or servants.) When God has limited the obedience, by which we are made righteous, to one, surely it is a most unwarrantable boldness and presumption, to bring in others, as partakers with Christ in that obedience, by which many are made the righteousness of God in him.

2. The *matter* of this righteousness is Christ's *perfect conformity* to the law of God, in his active and passive obe-

a 1 Cor. i. 30. *b* Rom. iv. 6.
c Rom. iii. 21, 22. *d* Rom. v. 19.

ience, as our substitute and surety. This is the same with
at satisfaction before insisted upon, but considered under
different relation, and respecting a different object. As
tisfaction, it relates chiefly to the law and justice of God;
t as *righteousness*, it terminates upon men; therefore we
e said to be *made* his righteousness. As God made Christ
be *sin* for us, by imputing our sins to him, and punishing
em upon him; so he makes us the *righteousness* of Christ,
imputing it to us, and justifying us by it.

The same obedience of Christ, is by divines called his
erits, with respect to its deserving, procuring, or purcha-
g eternal life for us. The word *merit* is not found in
ripture, but the thing intended by it, as now explained,
often mentioned; particularly when Christ is said to have
purchased the church with his own blood,' and to 'have ob-
ined eternal redemption for us *a*.' It is called the *righteous-
ss of God*, in contra-distinction to all righteousness in us,
in any other creatures; and it is that which God has ap-
inted, revealed, and commanded us to receive, and where-
he accepts us to eternal life. Christ is 'the end of the
v for righteousness to every one that believes *b*;' for in
rist there is the perfection of the law for righteousness.
hatever punishment and obedience the law required of the
liever, that Christ fulfilled for him, as his justifying righ-
usness: the persons to whom this righteousness belongs,
those for whom he was made sin, and who are made the
hteousness of God in him. It is not said, who are made
hteous, for that might refer to our imperfect, inherent
hteousness; but 'that we might be made the righteousness
God:' The making us this righteousness, is the work of
d; 'who of God is made to us wisdom and righteousness *c*.'
belonged to the same sovereign Lord, who imputed our
s to Christ, to impute Christ's righteousness to us, and
ecially seeing it was for this very end, that he made

a Acts xx. 28.—Heb. ix. 12. *b* Rom. x. 4. *c* 1 Cor. i. 30.

Christ sin, that he might make us the righteousness of God in him.

It may be objected, that it is not said, that we might *be made the righteousness of* CHRIST, but of GOD. I answer: By the righteousness of God, is not meant the essential righteousness of God, that is incommunicable: therefore Christ's sufferings could not bring us into a participation of it; this glory God will not give to another, nor are we indeed capable of receiving it; for we must have the same essence, if we had the same essential righteousness with God: but the very text from which the objection is drawn, makes it very plain, what righteousness is meant, when it is said, *in him, viz.* in Christ. He is the subject of it; it is called, 'the righteousness of our God and Saviour Jesus Christ *a*.'—*God* and *Saviour* here denote one and the same person, and the grammatical construction of the words leads us to understand them *b*: and if this be the true sense, then the righteousness of Christ is the righteousness of God, or of him who is God; JEHOVAH *our righteousness c.*

The *bringing in an everlasting righteousness*, of which the prophet Daniel speaks, is by some understood *d*, of Christ's having given us his gospel, as the law of everlasting righteousness: but the gospel is not a *law*, but a *doctrine* of grace; nor doth Christ ever intimate, that he came to bring in a new law, which must have put an end to that in force before, unless any can be stupid enough to think

a Τοῦ Θεοῦ ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ, 2 Pet. i. 1.

b Dei nostri et servatoris τοῦ Θεοῦ ἡμῶν καὶ Σωτῆρος, &c. ita necessest conjunctim legamus, quia unicus est articulus—itaque continetetiam hic locus manifestum divinitatis Christi testimonium.—Bezin loc. Τοῦ Θεοῦ ἡμῶν καὶ Σωτῆρος ex græco apparet; hæc duo de unoet eodem dici, non autem de duobus diversis ita scilicet ut vocabulum(Dei) intelligendum sit de patre, (servatoris) vero de Christo, secutramque de Christo, dicitur, quoniam ante nomen Σωτῆρος abest articulus τοῦ.—Piscator schol. in loc.

c Jer. xxiii. 6. *d* Dr. Prideaux' Connect. Part I. p. 380. ed. 9

iat Christ would keep in force two such very different laws t once; but our Saviour says, 'he did not come to destroy ie law, but to fulfil it *a*.' And the apostle says, 'we are nder the law to Christ *b*;' yet a man is not justified by ie works of the law, not by his own righteousness, but by ie righteousness of God without the law; the righteousess which is wrought out by Christ, imputed by God, id received by faith: which sort of righteousness 'the law iew nothing of *c*;' but required every person under it, to o all things contained in it, and denounced a curse upon ie least failure or violation of it *d*. If there were such gospel law in being, it is very strange that Christ did not olemnly proclaim it, fix some marks of distinction upon it, hereby we might know it, and that the writers of the New estament should so often speak of the moral law, as still in rce, and expressly say, the *law is not of faith;* that if the heritance be of the law, it is no more of *promise;* and that there had been a 'law given, which could have given life, ghteousness had been by the law *e*.' Here surely had been just occasion, to distinguish between the moral and evanelical law; (and it seemed very necessary to prevent any istake, in a matter of such importance) for us to have been ld, that the moral law could not give us life, yet there is gospel law that can and doth: the apostle says, 'is the law gainst the promises? God forbid *f*.' But it is, I think, npossible, to reconcile a law that requires personal perfect edience, and 'curses every one that continueth not in all ings written therein to do them *g*,' with this gospel law; hich, as it is said, absolves and acquits men upon an imrfect obedience and righteousness in themselves. The ostle makes a very plain distinction between the *law of righousness*, which he says the Jews had not attained to, and

a Mat. v. 7. *b* 1 Cor. ix. 21. *c* Rom. iii. 21.
d Gal. iii. 10. *e* Gal. iii. 11, 18. *f* Gal. iii. 21.
g Gal. iii. 10.

the 'righteousness of faith *a*,' to which the Gentiles had attained. The righteousness of faith is not then a law righteousness, but a gospel righteousness, even that of which the prophet speaks; 'Surely shall one say, In the Lord have I righteousness and strength *b*.'

It may be said, the scriptures speak of the *law of faith*. I answer; Faith is called a law in a large sense, as we read of a *law in the members*, and a *law of the spirit of life*, and *the law of sin c*. The word *law*, according to Grotius himself, is to be taken for every rule of living; or, according to others, the apostle called the *doctrine of faith*, the *law of faith*, in allusion to the Jewish way of speaking; and if, by *the law of faith*, any law, appointing faith to be a man's justifying righteousness, be intended, it will be hard to shew, how it excludes boasting: whereas the apostle says, 'boasting is excluded by the law of faith *d*.' To what purpose can such a law of faith, as some plead for, serve, but to exalt a man's own righteousness, and debase the righteousness of Christ, as not sufficient, or not appointed to justify us fully before God? Surely this is not the way to exclude boasting, but to promote it; it is not the way to *establish* the moral law, but to make it *void*, contrary to the apostle's words, 'Do we then, through faith, make void the law? God forbid: yea, we establish the law *e*.' It gave a wonderful sanction and honour to the moral law, that Christ fulfilled it for us, and therein made it evident, that not 'one tittle of it should pass, till all was fulfilled *f*:' and, by faith, the believer is enabled to yield a better obedience, than any unbelievers destitute of the spirit and grace of Christ are able to do. Thus faith establishes the law, though properly it is itself no law: for abrogating the ceremonial law, the reason is evident; but for making void the

a Rom. ix. 30, 31.
b Isa. xlv. 24.
c Rom. vii. 23. viii. 2. iii. 27.
d Rom. iii. 27.
e Rom. iii. 31.
f Mat. v. 18.

moral law, and erecting another in its room, there is no apparent reason at all. If the moral law was at first agreeable to God's holy nature and will, it is so still; and there is the same reason of its continuance, as of its first institution. I conclude then, that Christ bore the curse and fulfilled the precept of the law, to work out, and bring in an everlasting righteousness for us.

Some cannot bear the doctrine of Christ's imputed righteousness; but yet they are very fond of the imputation of faith, and their own sincere obedience for righteousness; and some hotly contend for the imputation of the merits of their saints: so then it is not an imputation of righteousness, but the imputation of Christ's righteousness, which they so much dislike: however, this is a glorious title, which God has given him, 'Jehovah our righteousness *a*.' Thus he has been owned and received by the faithful in all ages; and will be so to the end of the world. They ought to think how they will answer it, who stick at no method to rob him of this glory of his crown, and are building up their own crippled righteousness upon the denial of Christ's perfect and everlasting righteousness, which he lived and died to work out for us. "He was sin, that we might be righteousness; not our own, but the righteousness of God; not in ourselves, but in him; as he was sin, not his own, but ours; not in himself, but in us *b*." This is that comfortable truth which was taught long ago by the prophet, and shews, that from the first this was proposed as one glorious end of Christ's sufferings; 'By his knowledge shall my righteous servant justify many, for he shall bear their iniquities *c*.'

a Jer. xxiii. 6.

b Ipse peccatum, ut nos justitia; nec nostra, sed Dei; nec in nobis, sed in ipso, sicut ipse peccatum; non suum, sed nostra; nec in se, sed in nobis, constitutum.—Aug. Euchirid. ad Laurent. cap. 41.

c Isa. liii. 11.

III. Christ died to *confirm the new covenant.* David long since had declared the covenant to be 'everlasting, ordered in all things and sure *a*:' from whence some might infer, that there was no need of Christ's blood, to secure the performance of the covenant, either on the part of the Father, or of the Son, the veracity and love of each to the covenant seed, being sufficient to secure to them all the blessings of the new covenant; but the veracity and truth of God the Father, and God the Son made it necessary, that Christ should die to satisfy for sin, and purchase grace and glory; 'And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions, that were under the first testament, they which are called might receive the promise of eternal inheritance *b*.' Among other things here ascribed to the death of Christ, and spoken of as the end and design of it, is the taking away the sin under the first covenant, which, until expiated, absolutely precluded men from partaking of the salvation of the second covenant; for, till the old debt be paid, man lies under the curse, and therefore cannot at the same time have a title to heaven: but the death of Christ having taken away all iniquity, a glorious way is opened for God to receive us graciously; for him to exhibit, and for us to receive, the promise of eternal inheritance. Christ's death may also, for another reason, be said to confirm the new covenant, because it purchased the great blessings of the covenant; and we may say the very persons who shall enjoy them: To open a way for the promise to operate, was a great thing; but it was still greater, for Christ to 'purchase the church with his own blood:' and not only so, but also to purchase *the possession* for us *c*. These things may serve as a key to open the sense of several scriptures, relating to this matter. 'This is the blood of the testament, which God

a 2 Sam. xxiii. 5. *b* Heb. ix. 15. *c* Eph. i. 14.

ath enjoined to you *a*.' This was to prefigure that new ovenant *b*, which could not be established, but with the lood of a sacrifice. 'This cup,' saith Christ, 'is the New 'estament in my blood *c*;' and the apostle Paul carefully ecites these words of Christ in the account of the Lord's upper, which he tells us, he had 'received from the Lord. 'his cup is the New Testament in my blood *d*;' elsewhere hrist's blood is styled 'the blood of the everlasting covenant *e*:' the blood of Christ, as it was the blood of his crifice to God, confirmed the covenant; and as it was to be rinkled, it procured and communicated all the grace and ercy of the covenant to them who are taken into the bond it, as one explains the sentence *f*. Man was neither le of himself, when fallen, to enter into covenant with od, nor to keep covenant; or to do or suffer, what was cessary to be done and suffered, in order to the acquisin and communication of the blessing of the new covent: Christ therefore, as a surety, appointed of God, and luntarily engaging himself, undertook to see all this done, remove the curse, slay the enmity, renew our minds, bring to God in a state of grace and glory. And thus he esblishes the covenant, and is properly the surety of it, who s undertaken for the accomplishment of it, according to ese words; 'I will make an everlasting covenant with them, at I will not turn away from them, to do them good: t I will put my fear in their hearts, that they shall not part from me *g*.' The Father has made the Son 'heir all things *h*.' Christ made his will, and died to put it force *i*; and if a man's testament, thus confirmed, reains unchangeable, and 'no man disanulls or adds there*k*,' how much more stable and firm must the testament of

a Exod. xxiv. 8.—Heb. ix. 20. *b* Dr. Owen in loc.
c Luke xxii. 20. *d* 1 Cor. xi. 25. *e* Heb. xiii. 20.
f Dr Owen in loc. *g* Jer. xxxii. 40. *h* Heb. i. 2.
i Heb. ix. 16, 17. *k* Gal. iii. 15.

Christ be, which is the sum and substance of the new covenant? Hence it appears, that the confirmation of the new covenant was one glorious end and fruit of Christ's death.

IV. Christ died to condemn, destroy, and *make an end of sin.* 'Seventy weeks are determined to make an end of sin *a*.' Christ came to 'save his people from their sins:' he 'gave himself to redeem us from all iniquity:' our 'old man was crucified with Christ *b*.' In Christ's death is contained the ruin of the whole body of this death: Christ's death takes away its guilt, or condemning power; 'Who is he that condemneth? it is Christ that died *c*.' 'Christ hath redeemed us from the curse of the law, being made a curse for us.' Christ having been made *under the law,* God sends forth his Spirit into the hearts of the redeemed, enabling them to cry, *Abba, Father:* when this is done, sin has lost its dominion, the person is delivered from the powers of darkness, and translated into the kingdom of God's dear Son *d*. The progressive work of sanctification and mortification, brings the Christian every step nearer to sin's total and final destruction; 'The very God of peace sanctify you wholly *e*;' 'Faithful is he that calleth you, who also will do it *f*.' At death the very being of sin is taken away; when the body is laid in the dust, the believer's soul is numbered with the spirits of just men made perfect. And thus Christ, when he died, made an end of sin, by expiating its guilt; and he destroys its dominion, by a gradual wasting its remaining power through his Spirit; and at last, by sanctifying the believer throughout. So that he is, like the king's daughter, 'all glorious within *g*;' and like the church, when she shall be presented 'without spot, or wrinkle,

a Dan. ix. 24. *b* Mat. i. 21.—Tit. ii. 14.—Rom. vi. 6.
c Rom. viii. 34.—Eph. i. 7. *d* Gal. iii. 13.—Col. ii. 14. —Gal. iv. 4, 5, 6.—Rom. viii. 2. vi. 14.—Col. i. 11.
e 2 Cor. vii. 7. *f* 1 Thess. v. 23, 24. *g* Psal. xiv. 13.

r any such thing *a*.' Christ came by 'water and by blood *b*:' y *water*, to cleanse us from all our pollutions; and by *blood*, o take away all our guilt.

V. Christ died to *destroy Satan*: this is mentioned in the rst prediction and promise in the Bible; 'He, (viz. the seed f the woman) shall bruise thy head, and thou shalt bruise is heel *c*.' By the *seed of the woman* we are to under-tand CHRIST, who was the seed of the woman without the an: he breaks the serpent's head, or destroys Satan's ower and government over man; and the serpent bruises hrist's heel: by which expression Christ's death is not ob-curely hinted, even his crucifixion, in which his feet were ailed to the cross. The conflict between Christ and Satan s here represented to be with very unequal success; for hrist breaks the serpent's head, destroys the devil's rule nd empire over men: but Satan can only bruise Christ's eel; that is, wound and crucify his body, which soon lived gain, and in greater vigour and glory than before. As for hrist's head, the devil could not touch that; for, 'of the ncrease of his government there shall be no end *d*.' This ense of the promise is confirmed by the account which we ave of its accomplishment in the death of Christ, which is xpressly said to be for this end, 'that he might destroy him hat had the power of death, the devil *e*:' for this end our edeemer became man, that in and by the same nature, hich Satan had ruined, he might ruin and destroy the levil, who had set up himself as the god of this world, and he ruler of the darkness of it; and as death was our curse nd ruin, so now it was the devil's. Some may wonder ow the devil, when he had fallen from God, and was ba-ished out of heaven, and reserved under chains of darkness o the judgment of the great day, should be able to set up

a Psal. xlv. 13.—Eph. v. 27. *b* 1 John v. 6.
c Gen. iii. 15. *d* Isa. ix. 7. *e* Heb. ii. 14.

a kingdom in the world, and gain a power over men; but that he had the *power of death* is expressly asserted in scripture. We also read of 'his kingdom,' and of the 'rulers of the darkness of this world:' and Satan is called 'the god of this world;' and every converted person is one turned from 'the power of Satan to God *a*.' The devil's kingdom consists chiefly in two things, the power of sin and the power of death.

As to *sin*, the devil entices men to it,—he puts it into sinners' hearts, and fills them with it *b*; he provokes them to it,—inflames their imaginations with the thoughts of it,—dresses it up, so as it may allure the affections and blind the judgment, and gain the sinner's consent. He is that *evil spirit*, that works in the 'children of disobedience *c*:' he suggests evil thoughts; and when they are entertained, cherishes and strengthens them: he blows up the affections and passions, and over-rules the very tongue, which is therefore said to be 'set on fire of hell *d*.' The devil is the father of lies,—the fountain of passion, malice, virulence, and evil speaking; men are 'taken captive by him *e*:'—at his will he leads or runs them into such evils, as are most agreeable to his malicious will and pleasure.

The other branch of Satan's power is that of *death*: It is difficult to determine what this is; the most commonly received, and, I think, the most probable opinion, concerning it, is this, That by his subtle temptations, he brought sin, and so death into the world; and is therefore said to be a 'murderer from the beginning *f*.' And he may be said to have the power of death, because, in many signal judgments, he has been permitted, as in the instance of Job's children, or employed in inflicting death on sinners *g*:

a Mat. x. 26.—Eph. vi. 12.—2 Cor. iv. 4.—Acts xxv. 18.
b John xiii. 2.—Acts v. 3. *c* Eph. ii. 2.
d James iii. 6. *e* 2 Tim. ii. 26. *f* John viii. 44.
g Job i.—Rev. ii. 10.

[lence the ancient Jews called him the *angel of death.* [hose who murmured in the wilderness were 'destroyed of [e destroyer *a*,' the devil, as some think, whose name is [POLLYON *b*, *the destroyer c.*

Satan has a power of terrifying men with the fears of [eath, joining in with the stings of conscience, and fearful [oking for of judgment to come; when God permits him, [e can set the terrors of the future judgment and of hell be-[re men, and fill them with bondage and anguish of heart. [atan may be said to have the *power of death*, as he is the [xecutioner of the sentence of death upon the damned; [rtly for the aggravation of their punishment, who so readi-[hearkened to him and obeyed him; and partly to punish [mself in this woeful employment, as the learned and ex-[llent Dr. Owen observes *d.* Now, supposing the devil [s the power of death, how came he by it; is it his *de* [*re*, of right, or only *de facto*, as to possession? As to [ght, this power is one of Christ's royalties, 'He has [e keys of hell and of death *e*:' but the devil, being [aspiring ambitious spirit, usurps a power over those [hom he has drawn into sin and misery, claims them as his

a 1 Cor. x. 10. *b* Rev. ix. 11.

c And it may be, this is he who is called, Job xviii. 13. *the [st born of death*, or he that hath the right to the administration [it, Dr. Owen Expos. in Heb. ii. p. 262. See also Caryl on [e place; the angel of death is called ὀλοθρεύων the *destroyer*, Heb. [. 28. Wisdom xviii. 25. and him that had the *power of death*,-Heb. . 14.—Dr. Whitby on the place. The Septuagint on Exodus xii. 3. expresses the destroyer by the word ὀλοθρύοντα. Sive de bono sive [malo Angelo accipias, cujus ministerio Dominus judicium suum [ecutus est, cum ultimo impiorum exitio.—Beza in loc. vid. etiam [alv. in loc. ad sensum eundem. However, it is not absolutely in [atan's power to kill any man, he seeks whom he may devour, but [nnot break through the hedge of God's protection, to hurt or destroy [y one without God's permission.

d Expos. on Heb. ii. 14.—Heb. vii. 5. p. 271.

e Rev. i. 18.

children, or subjects; and God, in righteous, but dreadful judgment, permits him to exercise his cruel tyranny over them. It is sin that casts men out of God's favour and protection, and exposes them to the malice and power of Satan, 'The whole world lieth in wickedness *a*,' or 'under the power of the wicked one,' ἐν τῷ πονηρῷ. The word is used elsewhere *b*, for Satan; the devil claims a right of parentage and of conquest, 'You are of your father the devil, and the lusts of your father you will do *c*.' Satan was not the father of their being, of their souls and bodies; but he was the father of their lusts, by which he had gained their wills, and brought them into subjection; 'his lusts you will do:' he overcomes them, and so they are brought into bondage to him; hence he pretends to a right to govern and to rule them *d*. He could not enter into the herd of swine without leave from Christ *e*: So far was it from being true, that God had delivered the 'kingdoms of the world,' and the 'glory of them to him *f*,' as he boasted; nevertheless Christ calls him the 'prince of this world *g*,' and the apostle speaks of 'the prince of the power of the air, of principalities and powers, and spiritual wickednesses in high places;' not to signify Satan's right, but his actual power, and usurped dominion over men. Upon Christ's coming into the world, it is said, that the devil's oracles were silenced, and that his temples were demolished; and the scriptures inform us of a notable defeat the devil met with, when the magical books, to the value of fifty thousand pieces of silver, were publicly burnt *h*, and the name of the Lord Jesus was magnified; yet Satan was not totally subdued after Christ's death. The powers of darkness have openly shewed themselves in the ten famous persecutions; in the Mahometan infidelity, and in Arian and pa-

a 1 John ii. 13, 14. *b* 1 John iii. 12. *c* John viii. 44.
d 2 Peter ii. 19. *e* Mat. viii. 31. *f* Luke iv. 6.
g John xiv. 30.—Eph. ii. 2. vi. 12. *h* Acts xix. 19.

pal idolatry; in the vast numbers of Pagans, heretics, and other enemies of Christ, which have supported and do still support the devil's throne. How then was he destroyed by the death of Christ? To remove this difficulty, and to explain the point, I hope the following particulars may be of some use.

1. The text which speaks of *Satan's destruction* by the 'death of Christ *a*,' doth not represent it as actually and fully accomplished, immediately upon his death; it affirms this to be the *design* and *end* of it, that thereby he might destroy him that had the power of death, but doth not fix or determine, when this design should be finished: if it be done at, or before the end of time, the scripture declarations concerning it are true.

2. Things in scripture are often said to be done, when a sure *foundation* is laid, the superstructure begun, and the finishing of them is certain. God solemnly declared, or promised, that because Christ 'poured out his soul to death,' he would 'divide him a portion with the great *b*,' and that he should 'divide the spoil with the strong;' by which, as one observes *c*, we are not to understand, that Satan takes part, and Christ part; but Christ *d* disarms the strong man *e*, and then divides the spoil, as conquerors use to do. Upon this ground, we find Christ saying a little before his death, 'I beheld Satan falling as lightning from heaven; Now shall the prince of this world be cast out *f*.' As it is in other victories, when the commanders are overcome, the armies that were under them are dispersed, and scattered; so, when Satan was vanquished, the world, and sin, and death, and hell fell with him. Hence it is said; 'O death, where is thy sting? O grave, where is thy victory?

a Heb. ii. 14. *b* Isa. liii. 12.
c Dr. Manton on the place, p. 522.
d Luke ii. 21. *e* Luke xi. 18.
f Luke x. 17.—John xii. 31.

The sting of death (wherewith Satan used to torment men) is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ *a*.' Hence the prophet represents Christ saying, 'I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes *b*.' As in defeating an army, the general is inevitably defeated: so, when Christ overcomes these legions of death, he necessarily destroys him that had the power of death. Sampson in this was a very significant type of Christ, who whilst he pulled down the house, and thereby killed himself, by the same act *c*, destroyed his enemies also; only this difference must be noted, that though Christ died voluntarily, yet he did not kill himself.

3. Satan may be said to be destroyed by Christ's death, on account of the *commission* and *power* granted, by virtue of Christ's death, to the holy Spirit to 'judge Satan *d*,' and cast him out of the throne, as he does in conversion; wherein he wrests men from the 'powers of darkness *e*,' and 'translates them into Christ's kingdom.' Thus the Spirit 'convinces the world of judgment,' whilst the 'prince of this world is judged *f*.'

4. The word, καταργήσι, *destroy*, signifies the *dissolution* or *making void* Satan's power of death: the same word is rendered, *of no effect, making void*, and *a being freed from g*. It may be explained by Christ's words, 'Now is the prince of this world cast out *h*:' it is not a destruction of his being, nor a divesting him of his actual power, all at once; but it is the procuring his gradual ejection, and destruction, which is the thing intended.

5. The specimens and examples of Christ's *victory* and

a 1 Cor. xv. 55, 56, 57. *b* Hos. xiii. 14. *c* Judges xvi. 30.
d Col. i. 13. *e* John xvi. 10, 11. *f* John xvi. 11.
g Rom. iii. 31.—Rom. vii. 2. *h* John xii. 31.

triumph over Satan may, by an usual figure, putting a part for the whole, be called his destruction. Even in dying, Christ overcame Satan, in the conversion of the thief upon the cross; he took the prey out of the hands of the devouring lion, in the very article of death, when Satan was just ready to be fully and for ever possessed of his expiring slave and vassal: 'This day,' saith Christ, 'shalt thou be with me in paradise *a*.' And every new conversion is a recognizing of Christ's original victory and triumph. 'Christ spoiled principalities and powers, made a shew of them openly, and triumphed over them upon the cross *b*.' The devils are called *principalities* and *powers*, on account of the power and dominion they have usurped over men: Christ's victory and triumph over them upon the cross was not only potential and virtual, but actual; 'He led captivity captive.' It is the opinion of some divines of note *c*, that Christ led the devil in triumph through the air, as a conquered enemy, in his way to paradise; how far his leading captivity captive will justify this notion, I shall not determine: however, that was not the triumph upon the cross, but after he left it. The spoiling of the devil, and Christ's triumph over him, according to our reading of the text, was *in* or *upon* the cross; though ἐν αὐτῷ may be, and by some is, rendered, *in himself*, as signifying that Christ alone did it, in his own person, and by his own power and merit, and not as other generals, who conquer, by the courage and valour of their soldiers. Christ's making an open shew of the spoiled and vanquished princes of hell, is an allusion to the custom of conquerors, who used to disarm the conquered enemy, and drive them before their triumphal chariots, exposing them to the gaze and insults of the spectators, of which Cicero gives an account *d*. The apostle speaks

a Luke xxiii. 43. *b* Col. ii. 15.

c Dr. Goodwin, Zanchy, Rollock, and others.

d Quid tandem habet iste currus, quid vincti ante currum duces, quid Simulachra oppidorum.—Cicero orat. in Pisonem.

of Christ's taking away the *guilt* of sin, and the *curse* of the law, by *dying* for us; and then immediately mentions his spoiling principalities and powers, and triumphing over them. The guilt of sin he has expiated, and the curse of the law he has taken out of the way; Satan's plea is defeated, his power broke, and destroyed; it is so virtually, with respect to all the redeemed, and was so actually in some instances.

6. Whereas Satan, the god of this world, had spread his empire wide and far, brought some to worship him in persons, others to be subject to him, in disguise, and had filled the world with idolatries, will-worship, heresies, and impieties of all sorts, which has long been notorious in the world, Christ will, before the end of the world, bring a visible and public judgment and destruction upon Satan, in all these branches and instances of his power: this seems to me to be the sense of that scripture, where we read of the devil's being *bound a thousand years*, and confined from deceiving the nations for that time *a*;' which cannot be meant of the final judgment, for after that judgment, the devil must be loosed for a little season: but there will be no such thing, after the judgment of the great day; for the fire prepared for the devil and his angels to be endured by them from that time, is *everlasting b.*

7. In the great day, Satan's judgment and destruction shall be completed; the single petty victories shall be summed up, in that universal and eternal one, which Christ shall then obtain, when the deliverance of all the redeemed shall be perfected, and the devil's condemnation actually accomplished, in his everlasting destruction in hell, prepared for him and his angels. It is Christ's prerogative to pass and execute the sentence; but yet the saints, who often had been judged, and condemned by Satan, shall bear a part in judging him: 'We shall judge angels *c*.'

a Rev. xx. 1, 2, 3. *b* Mat. xxv. 41. *c* 1 Cor. vi. 3.

There is one thing more to be spoken to upon this head, and that is, how Christ's death *destroys the devil's power.* The means seemed very unlikely, and too weak for the enterprise; but Christ chooses, by unlikely and weak means, to confound the things that are mighty. It contributes most to the devil's disgrace and shame, and the honour of Christ, that when he was crucified in weakness, he should destroy the devil's power and empire, which began early, and had been long continued, and was spread far and wide in the world: that Christ, by his death, should destroy such a power, will be to his eternal honour and glory.—The devil's power had its rise in and from his bringing sin into the world; this foundation of it Christ overturned, by taking away the *sin of the world,* as the *Lamb of God a,* made a sacrifice for sin.—The devil's power was established, by the guilt and condemnation of sin; but Christ took away this power, in expiating the guilt of sin, by his blood; 'We have redemption through his blood, the forgiveness of sins *b.*'—Satan's power was more extended by sinners' voluntary subjection to him; but in this respect, Christ, by his death, defeated it, according to his own words; 'And I, if I be lifted up, will draw all men to me *c.*'—The devil's power of death, in part, consisted in terrifying poor guilty creatures, with the fears of death and judgment; but Christ, by his death, has provided a sovereign remedy for all true believers: his blood, applied by faith, calms the conscience, and expells the tormenting fears of death, and so disarms Satan of his power; 'There is no condemnation to them that are in Christ Jesus. Who is he that condemneth? it is Christ that died: We joy in God, through Jesus Christ, by whom we have now received the atonement *d.*'—As to the final execution of the sentence of death, Satan's power is made void, with regard to the saved, seeing Christ, by

a John i. 29. *b* Eph. i. 7.
c John xii. 32. *d* Rom. viii. 1, 34.

death, redeemed them from eternal death; and took care, that whether they *wake* or *sleep a*, they should live together with him.—Thus it appears that one end of Christ's death was Satan's destruction, and how it was accomplished.

VI. Christ died for us, that he might *bring us to* GOD. 'Christ once suffered for sin, the just for the unjust, that he might bring us to God *b*.' He brings us to God, first, in a state of grace, and then in a state of glory. Faith in Christ's blood, opens a way of sweet access to God, and communion with him. The believer may, with boldness, enter into the holiest of all, through the blood of Jesus.—That blood which opened the way to Christ, as representing all the saved, surely is sufficient to take away all the guilt, and shame, and fear, of a particular Christian, and give him a comfortable access to God; especially if we view Christ, as our Advocate with the Father, securing our interest there: And the redeemed should never forget, that 'Christ died for them, *that* whether they wake, or sleep, they might live together with him *c*.' This is not to be looked upon as an accidental event, following Christ's death, but as the very end and design of it. The Captain submitted to all the sufferings, that 'he might bring many sons to glory *d*:' he leads them a long way sometimes in the wilderness, before he brings them home; but he has in himself all necessary supplies for them: he adorns them with a robe of righteousness, in which they are always pleasing to God: he supplies them with his Spirit, and with his gracious presence: he feeds them with the bread of life; and never lets go his hold of them, till he brings them to 'eternal life *e*:' he is a 'sun and a shield,' and 'gives grace and glory *f*;' He delivers them from the present evil world; and redeems them to God by his blood: they overcome Satan and the world by the blood of the Lamb, and sing the glories of it for

a 1 Thess. v. 10. *b* 1 Pet. iii. 18. *c* 1 Thess. v. 10.
d Heb. ii. 10. *e* John x. 28. *f* Psal. lxxxiv. 11.

ever *a*. This is a blessed end and fruit of Christ's sufferings; a happy change for the Christian, from slavery to freedom, from estrangement to intimate communion, from a long exclusion to an everlasting fellowship with God and the heavenly assembly.

VII. Christ died to bring about *unity* among the redeemed. This, it must be confessed, is too little considered and exemplified, at this day: however, it is very plain, that this was one end for which Christ died, that 'he might reconcile both Jews and Gentiles to God, in one body, by the cross, having slain the enmity thereby; for through him we both have an access, by one Spirit, to the Father *b*.' All believers, of all ages and nations, are justified and purged by the same blood; they come to God by the same new and living way; they have all the same eternal inheritance, and same promise of it; and all this they have by means of the same death, the death of Christ: for which reason all the redeemed are 'bound to keep the unity of the Spirit, in the bond of peace *c*.' The apostle urged this from the end and design of Christ's death; 'Walk in love, as Christ has also loved us, and given himself for us, an offering and a sacrifice to God, of a sweet-smelling savour *d*.' There is not only a strong motive in Christ's love to his people, manifested in his dying for them, which should engage all those for whom he died, to love one another; but this unity and love was one end of Christ's death. Christ reconciled all the redeemed to God in one 'body, by the cross, having slain the enmity thereby; therefore,' saith the apostle, 'you are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God *e*.' All the redeemed are of one city, of one family; they are all reconciled to one God and Father, by the blood of one Saviour; therefore they

a Gal. i. 14.—Rev. v. 9.—xii. 11.
b Eph. ii. 16, 18. *c* Eph. iv. 3. *d* Eph. v. 2.
e Eph. ii. 19.

should not be strangers, and enemies, one to another, but of one heart and of one way, being a collective body, purchased by one and the same blood, and 'baptized into that one body, by one and the same Spirit *a*.' When the apostle reprehended the dissensions and divisions among the Corinthians, he said, 'Is Christ divided? was Paul crucified for you *b*?' implying, that they ought to be one, in that they had one Lord and head, Christ, who was crucified for them. All Christians should be united together, as it is said, Austin and his friends were, by the blood of Christ; the great shepherd laid down his life for the sheep, that there might be *one fold*, as there is *one shepherd c*. 'Caiaphas prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one, the children of God, that were scattered abroad *d*.' This was what Christ had in view when he died, to gather all the redeemed into one body, one family; to inspire them all with one Spirit of faith, love, and hope, that they might stand fast 'in one Spirit,' have 'the same care one for another *e*.' Variance, strife, and want of brotherly kindness, among Christians, is therefore an evident contradiction, and opposition to one end of Christ's death.

VIII. Christ died to manifest the *harmony* and *glory* of the *divine perfections*. In a crucified Christ, mercy and truth meet together, righteousness and peace kiss each other *f*.' Christ, a little before his death, said, Father, glorify thy name; then there came a voice from heaven, saying, I have glorified it, and will glorify it again *g*.' Christ might have respect to this, in these words uttered, in the near approach of his sufferings, 'Father, glorify thy Son, that thy Son may glorify thee *h*.' The *name* of God is his perfections *i*; such as his mercy, grace, and goodness;

a 1 Cor. xii. 13. *b* 1 Cor. i. 13. *c* John x. 16.
d John xi. 51, 52. *e* 1 Cor. xii. 25. *f* Psal. lxxxv. 10.
g John xii. 28. *h* John xvii. 1. *i* Exod. xxxiv. 5, 6.

wisdom, power, holiness, justice, and truth. The name of God was eminently glorified in the death and sufferings of Christ; of which some instances may be given.

1. The infinite *wisdom* of God was glorified by Christ's death. Christ crucified is 'the wisdom of God *a*.' Here sin is punished, and the sinner saved; justice satisfied, and mercy glorified; death inflicted, in vindication of God's truth and holiness, and life purchased, in compliance with God's purpose and grace, given in Christ Jesus, before the world began. Satan had drawn the human nature into an apostacy from God, and had made it the instrument of his public dishonour; the Son of God assumed that nature, and made it the instrument of the most perfect and glorious obedience to God, most honourable to him, and beneficial to us: Satan had brought in death as our misery; Christ, by death, procured our blessedness: Thus the wicked one was ensnared in the works of his own hands, and the pit which he digged for others, he fell into himself. It was an admirable fruit of divine wisdom to destroy sin in the same nature, in which it came into the world; to recover heaven, in and by the same nature, which had lost it; and to destroy the devil, by that very death, by which he thought to have ruined Christ and his interest for ever. The same nature that bred the mortal poison, expels it: and the *stripes b* laid upon Christ's human nature heal the deadly wounds which sin had given ours. 'As by man came death, so by man came also the resurrection of the dead *c*.' This way of God shews, at the same time, his favour to the sinner, and his hatred of his sins. The death of Christ cherishes the Christian's hope, but mortifies his pride and presumption; whilst he sees justice flaming against his sins, and his debt paid, and happiness purchased, by another for him, he being utterly unable to do it himself. Pride at first ruin-

a 1 Cor. i. 24. ii. 7, 8. *b* Isa. liii. 5.
c 1 Cor. xv. 21.

ed us, whilst man aspired to be as God; humility recover us, whilst the eternal Son of God became man, a servan and a sacrifice to redeem us: Here the *manifold wisdom o God* appears *a*, which the tongue of an angel cannot fully declare; it will be the employment of a blessed eternity to behold and admire it.

2. *Grace*, *mercy*, and *love* were glorified in Christ's sufferings. A greater gift than Christ, grace could not give, nor could it bestow that gift, with greater love and freedom. When man's salvation is completed, it will be with the loudest acclamations of *grace! grace b!* When Christ consented to become man, and to die for us, he gave the most convincing proofs of his grace *c*; and the Father shews the *riches of his grace d*, in the remission of our sins, through the blood of his own Son; not barely the riches, but the *exceeding riches* of it *e*. Christ dying for us, when sin was so multiplied and increased, in a long course of near four thousand years, shews the plenitude of that grace, which engaged Christ to make satisfaction by his death; grace extended to such great sinners, to such vast numbers of them, through all the ages of time, and continued through all the endless ages of eternity, must be exceeding rich. If the Son of God be a gift, he must be a gift of infinite grace; especially when he is given to bleed and die for us. 'Grace and truth came by Jesus Christ: The grace of God, and the gift by grace hath abounded to many *f*.'— This free love and mercy of God is much admired in scripture, and will be the subject matter of eternal praise and thankfulness, among the redeemed: but this love I have insisted on before, and therefore shall not now enlarge upon it.

3. The *truth* of God maintains its honour, in our salva-

a Eph. iii. 10. *b* Zech. iv. 7. *c* 2 Cor. viii. 9.
d Eph. i. 7. *e* Eph. ii. 7.
f John i. 17.—Rom. v. 5.

tion by a crucified Redeemer. Both the truth of the threatening, and the truth of the promise is preserved and glorified, in Christ's death. God had declared, death should be the wages of sin, this Christ endured; he had promised eternal life to his chosen, this Christ, by his death purchased; and thus the glory of God's truth shines brightly in a crucified Christ: Not only *grace*, but *truth* came by Christ *a*; he is *the truth*, a minister of the circumcision, for the truth of God.

4. The *holiness* of God shined forth with unspotted glory in Christ's crucifixion: herein God made it very evident, that he is of purer eyes than to behold iniquity, and that sin must be punished and destroyed; therefore Christ gave himself to redeem us from all iniquity, and purify to himself a peculiar people *b*.' And in all his obedience and sufferings, he gave us the most perfect example of that purity, which is agreeable to God's holy nature and will; for, he was 'holy, harmless, undefiled, and separate from sinners *c*.'

5. *Justice* and *righteousness* were so discovered in Christ's sufferings, as had never been before, nor will ever be again: but of this I have largely spoken before upon the head of satisfaction, and therefore shall not further insist upon it here.

6. The divine *goodness* opened all its treasures, and gave us all, in giving us Christ: If goodness be a doing good, communicating good things to the indigent; then God's giving us Christ, and in him all the treasures of grace and glory, must be the most glorious instance of God's infinite goodness: whilst our thoughts dwell upon this, must we not cry with the Psalmist, 'How great is thy goodness, which thou hast laid up for them that fear thee, which thou hast wrought out for them that trust in thee, before the sons of men *d*!'

a John xvii. 1.—xiv. 6.—Rom. xv. 8. *b* Titus ii. 14.
c Heb. vii. 27. *d* Psalm xxxi. 19.

7. The divine *power* was admirably glorified in a crucified Christ, in upholding the human nature, under that weight of vengeance, which would have sunk the whole creation, as it did the sinning angels, to the lowest hell; this power farther discovered its glory, in Christ's resurrection from the dead, and also in making the doctrine of the cross the 'power of God *a*' to salvation to multitudes, who lay under the strongest antipathies and prejudices against it; 'We preach Christ crucified,' saith the apostle, 'to them that are called, the power of God *b*.'

Thus it appears, in several instances, how the divine perfections were discovered and glorified in Christ's sufferings, as they had been disgraced by man's sin: Christ thought it to be an end highly worthy dying for, that *glory* might thus redound to 'God in the highest,' as well as 'peace on earth,' and 'good will towards men *c*.'

IX. Christ suffered death, to give us the most glorious *example* of *patience*, *condescension*, and *submission* to the will of God. We do not deny this to be one end of Christ's death, though we deny it to be the greatest, or the only end of it: 'Christ suffered for us, leaving us an example *d*;' an example of the greatest meekness and patience, of the profoundest humility, of a forgiving spirit, of the greatest fortitude, and the most amazing love, not only to his friends, but to his very enemies: his meekness and patience are set forth, as an example for suffering Christians to imitate; 'When he was reviled, he reviled not again: when he suffered, he threatened not: but committed himself to him that judgeth righteously *e*.' What a glorious pattern of patience and meekness is here! how should we fix our thoughts upon it, and be deeply ashamed, that we so little conform to it! When we hear Christ praying upon the cross, for those who crucified him, 'Father, forgive them, for they know not

a Rom. i. 4. *b* 1 Cor. i. 23, 24. *c* Luke ii. 14.
d 2 Pet. i. 21. *e* 1 Pet. ii. 23.

what they do *a*;' how should it engage us to forgive and pass by iniquities? An implacable unforgiving spirit, is not that mind which was in Christ; did he suffer altogether unjustly from men, and yet did he forgive them, and beg of his Father to forgive them; and can we exercise no forgiveness, when we suffer what we have deserved from God, though it may be undeservedly as to men? In the death of Christ we have a very moving example of the deepest humility, the most unlimited obedience to the will of God, in the most difficult instance of it; 'He learned obedience, though he was a Son, by the things which he suffered: and he humbled himself, and became obedient to death, even the death of the cross *b*.' Shall we then shrink back from any hard service, when we consider, how freely and willingly Christ obeyed and died for us? Shall we swell with pride when we see the Son of God thus humbling himself for us? Let us never forget this example, which Christ has left us, that we should follow his steps: we should also keep in our view the example of Christ's love, who died for enemies; and his fortitude and courage in a good cause, who endured the cross, and despised the shame: with regard to this we are directed, to 'look to Jesus the author and finisher of our faith *c*.'

X. Christ died to give *efficacy* and *weight* to his *intercession*:—'Who is he that condemneth? it is Christ that died, who also makes intercession for us *d*.' A plea without a sacrifice would have had no prevalency: besides, as Christ stood in the capacity of the great High-priest, he could never have entered heaven to plead at all, if he had not done it by his own blood, the blood of his sacrifice. This was signified of old, in that appointment of the high-priest, never to enter into the holiest of all, without blood *e*; Christ therefore entered by his *own blood*; and stays and pleads it

a Luke xxiii. 34. *b* Heb. v. 8.—Phil. ii. 8. *c* Heb. xii. 2.
d Rom. viii. 34. *e* Heb. ix. 9.

there for ever, because this blood procured the redemption and *he ever lives*, in heaven, *to make intercession for us*. Upon the cross Christ began to mingle his blood and his prayers together: whilst his body hung bleeding, his soul was pleading for his very crucifiers; 'Father, forgive them, for they know not what they do *a*.' And the blessed answer which we read of, in the conversion of several of them *b*, shews how effectual it was. If Christ had pleaded only mercy, justice could easily have alleged, that it was not fit to wrong one attribute, to gratify another: but since Christ can shew his own blood before the throne, and say, "Father, "I desire nothing for these poor believers, but what I have "paid for," his plea must needs be strong, and prevalent with the Father: Christ could never have been a prevailing intercessor in heaven, if he had not first offered an atoning sacrifice on earth.

XI. Christ died, to bring forth a *numerous* and a *glorious seed*: this was the stipulated end of his sufferings, that he should *see his seed*; gather together a glorious church, who, when they all meet in heaven, will be the most glorious assembly that ever was gathered, out of all kingdoms, and tongues, and nations, being brought home to God, by the great shepherd who laid down his life for his sheep.—This end and fruit of Christ's death was proposed and promised long before he died, that he should 'see his seed, the travail of his soul, and should be satisfied *c*.' For my part, I cannot conceive what satisfaction Christ could have, in seeing the far greater part of those perish, for whom he died; this could neither answer his Father's will, that of 'all given him he should lose nothing *d*,' nor the intentions of his own love, in giving himself for us; but it must be entirely to his satisfaction, and his Father's too, for him to be able to say, 'Lo, here am I, and the children which thou

a Luke xxiii. 34. *b* Acts ii. 36, 41. *c* Isa. liii. 10.
d John vi. 39.

hast given me; those that thou gavest me, I have kept, and none of them is lost *a*.' Some *b* understand the following promise of the spiritual seed; 'Thy seed shall be as the dust of the earth; and thou shalt spread abroad, to the west, and to the east, and to the north, and to the south; and in thee, and in thy seed, shall all the families of the earth be blessed *c*.' Accordingly we read that the redeemed are a *great number d*, which no man can count: such a seed Christ thought worth dying for; therefore he, the *good shepherd*, willingly *gave his life for his sheep e*.

XII. Christ died, that *honour* and *glory* might redound to HIMSELF. He that *tasted death* is *crowned with glory and honour:* these two were ever kept in their connexion, Christ's sufferings and his glory *f*; when his death drew near, Christ said, 'The hour is come, that the Son of man should be glorified *g*.' He died in the highest exercise of grace: nature did him homage, his enemies justified his innocency, and he went off the cross with victory and triumph, saying, 'It is finished; Father, into thy hands I commend my spirit *h*.' His righteousness is the throne, upon which grace sits regent for ever; and therefore will be the admiration of the redeemed to eternity. Christ has the honour to sit at the Father's right hand, till all his enemies are made his footstool: all the angels of God worship him; the adoring armies of the redeemed cast their crowns before the throne; it is their eternal joy and felicity, to magnify the wonders of his death, to behold his glory, and to celebrate his praise. In order to advance his glory, the sovereignty of both worlds is put into his hands; he bears the character of a 'Prince and a Saviour *i*:' the saints on earth admire and praise him, and devils and wicked men tremble and

a Heb. ii. 13.—John xvii. 12. *b* Dr. Manton on Isa. liii. 10.
c Gen. xxviii. 14. *d* Rev. vii. 9. *e* John x. 11.
f Heb. ii. 9.—Luke xxiv. 26. *g* John xii. 23.
h John xix. 30.—Luke xxiii. 46. *i* Acts v. 31.

bow before him; their tongues are made to confess those excellencies and glories in him, which they inveterately hate. Christ has the glory of being the head of the whole new creation, and the honour of dispensing the holy Spirit, with all his gifts and graces. He now presents all the prayers of the saints to God *a*, and hereafter their glorified persons, with exceeding joy: his glory at present is inconceivably great: but, as if it were now small, in comparison of what it shall be, the scripture speaks of Christ's coming to 'be glorified in the saints, and admired in all them that believe *b*.' At present, his iron rod dashes the nations in pieces, and his illustrious grace raises 'many sons to glory *c*,' through armies of difficulties and dangers, whilst numbers of sinners sink down to hell, under the weight of his vengeance: 'Christ died, and rose, and revived, that he might be Lord, both of the dead, and of the living *d*.' The glory of Christ's crown never fades; but his enemies he clothes with shame. The devils, who felt the triumphs of his cross, dread their judgment from his throne, which made some of them cry out, during his abode on earth, 'Art thou come to torment us before the time *e*?' In what a glorious form did Christ appear to Paul, at his conversion, and to John afterwards; 'his countenance being as the sun when it shines in its strength *f*?'

I have endeavoured to give some, though a very short and imperfect account of that glory with which Christ is crowned, for his tasting of death for us: may we, according to Christ's prayer, be so happy as to be with him, where he is, to 'behold his glory *g*.' There we shall understand it better than now we do; for 'now we see only through a glass darkly, but then we shall see face to face *h*.'

a Rev. viii. 4.—Jude 24. *b* 2 Thess. i. 10. *c* Psal. ii. 9.
d Rom. xiv. 9. *e* Mat. viii. 29.
f Acts xxvi. 13.—Rev. i. 13, 16. *g* John xvii. 24.
h 1 Cor. xiii. 12.

APPLICATION.

1. Let us *consider* HIM, who was crucified, as the Lord of glory, to guard us against the rude insults of his various enemies. The Holy Ghost has told us, that the same person, who was in the 'form of a servant,' and 'became obedient to the death of the cross,' was in the 'form of God,' and thought it 'no robbery to be equal with God *a*.' It is evident, that the superior and inferior characters belong to the same person, as including two natures, the divine and human: on which account they are all properly ascribed to him; the superior characters as God, the inferior as man: but the inferior characters of a *servant*, humbling himself, and becoming obedient to death, no more deny, or destroy the superior characters of being in the *form of God*, and *equal to God*, than the superior characters deny or destroy the inferior. It is therefore very wrong to deny Christ his divine honours, as God, whilst we consider him as a man, humbled and obedient to death: the person who took the form of a servant *was* (not *was made*) in the form of God; was real God, as the form of a servant signifies a real man. There is not the least intimation, that he ever began to be in the form of God; and this, as also his taking the form of a servant, makes it evident that it was no glorious created spirit that took this form; for it was a spirit that *existed* in the form of God, before he *took* the form of a servant: whereas a created finite spirit must be in the form of a servant, from the first moment of its existence; and therefore could not be said to *take* what it was, and always must be. Every creature, by the law of creation, being subject to its Creator, this subjection is the result of nature, not of consent and choice; a creature therefore could not properly be

a Phil. ii. 6, 7, 8.

said to *take* the form of a servant, but the infinite and eterna Son of God might do it.

Let us then preserve Christ's high and glorious characte as God; and abhor all the attempts of his enemies to lesse and degrade him. Many heretics of old did all they coul to lessen his character. Marcion said, God did not tak flesh. Marcellus, and others, affirmed the Word of God t be a power dwelling in him, who was of the seed of David and not a person. Paul of Samosata said, that he had the beginning of his being of Mary. Sabellius affirmed, that the Father, Son, and holy Spirit, were mere names, attributed to the same person. Arius said, that the Son is a creature. Apollinaris pretended that he received not a rational soul, as Theophylact informs us, in his excellent comment on those words, 'Who being in the form of God, thought it no robbery to be equal with God,' &c.; which, being so clear and strong against Christ's adversaries, I shall here insert part of it. "See," saith he *a*, "how the here-

a "Ὁρα τοίνυν πῶς πίπτουσι πάντες μιᾷ σχεδὸν μαχαίρᾳ, ἐν μορφῇ Θεοῦ ὑπάρχων, πῶς ἓν ὑμεῖς λέγετε, ὅτι ἐνέργειά ἐστιν ὁ Λόγος ἀλλ' οὐσία δὲ; μορφὴ γὰρ Θεοῦ ἡ οὐσία λέγεται, ὥσπερ μορφὴ δούλου ἡ φύσις τοῦ δούλου. Πῶς καὶ σύ, ὅτι ἀπὸ Μαρίας ἤρξατο; προϋπῆρχε γάρ ἐν μορφῇ, καὶ οὐσίᾳ Θεικῇ· οὐκ ἁρπαγμὸν φησὶν ἡγήσατο τὸ εἶναι ἴσα Θεῷ· ἴσον δὲ ἐπὶ ἑνὸς προσώπου οὐ λέγεται, τὸ γάρ τινι εἶσον, ὥστε δύο πρόσωπα ἐνταῦθεν φαίνεται. Ἄρειος δὲ διὰ πλειόνων καθαιρεῖται, ἐν μορφῇ γὰρ Θεοῦ, τετέχθαι οὐσίᾳ, καὶ οὐκ εἶπε γεγονὼς, ἀλλ' ὑπάρχων. Ὅμοιον ᾧ, ἐγὼ εἰμὶ ὁ ὤν· καὶ οὐκ ἁρπαγμὸν ἡγήσατο εἶναι ἴσα Θεῷ· ὁρᾷς τὴν ἰσότητα, πῶς οὖν σὺ λέγεις, ὅτι μεῖζων ὁ πατὴρ, ὁ δὲ υἱὸς ἐλάττων; ἀλλ' ὅρα τὴν ἀνόητον αὐτῶν ἔκστασιν, μικρὸς, φάσι, Θεὸς ὢν ὁ υἱὸς, οὐκ ἥρπασε τὸ εἶναι ἴσα τῷ μεγάλῳ Θεῷ· Πρῶτον, μὲν οὖν ποία γραφὴ διδάσκει ἡμᾶς μικρὸν καὶ μέγαν Θεὸν; τάυτα γάρ τῶν Ἑλλήνων εἰσίν. ὅτι δὲ καὶ ὁ υἱὸς μέγας Θεὸς ἄκουε Παύλου, τὴν ἐπιφάνειαν τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· ἐπείτα, εἰ μικρὸς, πῶς ἂν ἥρπασε τὸ γενέσθαι μέγας; πρὸς τούτοις ὁ Παῦλος ταπεινοφροσύνην διδάσκειν μέλλων, ἄτοπος ἂν ἦν τοῦτο παραινῶν, ἐπεὶ δὲ ὁ μικρὸς Θεὸς τῷ μεγάλῳ Θεῷ οὐκ ἐπανέσῃ, ὀφείλετε γάρ ὑμεῖς ὑποταπεινοῦσθαι ἀλλήλοις· τὸ γὰρ οὐκ ἐπανεσῆναι τῷ μείζονι ποία ταπεινοφροσύνη; ἀδυναμία μόνον τοῦτο· τὸ δὲ τὸν ἴσον καὶ ὁμοδύναμον Θεῷ ἔχοντα, ἄνθρωπον γενέσθαι, τοῦτο ταπείνωσις· ταῦτα μὲν ἱκανῶς· λοιπὸν,

" tics (such as Paul, Marcellus, Phonnus, and Sophronius,) " are all slain with one sword? How do any say, that he is " only the power of God, and not substance, seeing he is " in the *form of God?* for, the form of God is his essence, " as the form of a servant is the nature of a servant. How " can it be said, that he took his first being of the virgin? " for he was before in a divine form and being. *He thought " it no robbery to be equal with God:* But *equal* is not " spoke of one person: for he that is equal must be equal " to some one; therefore two persons are here mentioned. " Arius's notion is destroyed by many reasons, *in the form " of God*, viz. in his essence: Besides, it is not said, *was " made*, but *existing;* it is like this, *I am that I am;* and, " *he did not esteem it any robbery to be equal to God.* " You see the equality: How then can you say, that the " Father is greater, the Son less? But let us consider their " foolish obstinacy. They say, the Son of God, being a " little God, did not arrogate to himself to be equal, and " like to the great God. But, first of all, what scripture " teacheth a little and a great God. These are the fancies " of the unbelieving Gentiles: That the Son is the great " God, hear Paul, *the appearing of the great God and our " Saviour, Jesus Christ.*—Again, if he was little, how " should he arrogate to himself to be great? St. Paul, " teaching humility, had argued absurdly, if he had said " thus, the little God did not resist the great God; there- " fore you ought not to submit to one another: For, what " kind of humiliation is this, for the less not to rise up " against the greater? This is only want of power. On

ὅρα τὶ φησιν, οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ· ἀλλὰ φάσιν οἱ Ἀρειανοὶ, ἰδοὺ ὑπήκοος λέγεται, καὶ τι τοῦτο, ὦ ἀνόητοι; καὶ φίλοις ὑπηκόομεν, καὶ οὐδὲν τοῦτο ἐλάττους ποιεῖ ἡμᾶς ποῖον δὲ τὸ χαρισθὲν ὄνομα τῇ ἀνθρωπίνῃ φύσει τοῦ ἑνὸς Χριστῷ, τὸ υἱὸς, τὸ Θεὸς; τοῦτο δὲ δόξα ἐστὶ τοῦ πατρός, ὅτι τοιοῦτον ἔχει υἱὸν ᾧ τὰ πάντα ὑποκλίνονται· ὁρᾷς ὅτι ἡ ἀνάῤῥησις τοῦ μονογενοῦς δόξα ἐστὶ τοῦ πατρὸς, ὥστε τοναντίον ἡ ἐλάττωσις αὐτοῦ ἀτιμία τοῦ πατρός.—Theophylact. in loc.

"the contrary, for him who was equal to God, and of the "same power with him, freely to be made man, this is "truly humiliation: But the Arians say, he was obedient; "and what of that, O fools? we obey our friends, which "does not at all lessen our dignity: But what kind of "name is given to the one Christ, even the *Son of God?* "This is the glory of the Father, that he hath such a Son, "to whom all bow: The honour of the only begotten, is "the glory of the Father; and, on the contrary, the lessen-"ing him is the Father's dishonour."—Upon the whole, when we meditate on Christ's death, let us remember it is the Lord's death—the Lord of glory was crucified: And, with a detestation of all opinions that lessen or eclipse the glory of Christ, let us resolve, by the assistance of his Spirit and grace, to 'honour the Son, even as the Father *a*.'

2. If there were such glorious ends and fruits of Christ's crucifixion, then how *precious* is *Christ's blood?* This is the mark of esteem which the Holy Ghost has fixed upon it, 'You were not redeemed with silver and gold, but with the precious blood of Christ *b*,' the valuable much esteemed blood: that blood must have an infinite dignity and worth in it, which could, and did satisfy justice, procure our pardon and eternal life, vanquish Satan, confirm the new covenant, open a way of access to God, and comfortable communion with him, purge and calm the conscience, and bring all the redeemed to the everlasting enjoyment of God in heaven. What reason have we then to esteem this blood? How dreadful is their guilt who trample upon this blood,—who profanely swear by it, to screen them from wrath, whilst they indulge their lusts, and sin freely, in confidence that this blood shall cleanse them! These are crimes *c* which expose a man to a sorer punishment, than dying without proffered mercy. It ought to be remembered, that they

a John v. 23. *b* 1 Pet. i. 18, 19.—Τιμίῳ αἵματι.
c Heb. x. 28, 29.

are such as *walk in the light*, whom the blood of Jesus Christ cleanseth from all sin: They disgrace and dishonour it who think otherwise. Christ's blood is precious, as it is the blood of the Son of God; and it is redeeming blood: Let all the redeemed then treat it with the greatest esteem and veneration.

3. If there were such glorious fruits and ends of Christ's death, what then do they miss and lose, who have no *interest* in him? They have no interest in that satisfaction which Christ made to divine justice, nor in that everlasting righteousness which he brought in. Sin is not made an end of, nor Satan destroyed for them; they have no comfortable access to God here, and dying in unbelief, they can have none hereafter. We may then very justly pronounce the case of an unbeliever very miserable; if they are miserable, who have hope in Christ only in this life *a*, how great must their misery be, who have no hope in Christ, either for this life, or for that to come? but are 'without Christ, strangers to the covenants of promise, having no good hope;' and are 'without God in the world *b*.' If some call the proud, the great, and the rich unbeliever happy, yet that doth not make him so; all his worldly possessions, honours, and delights he must part with at death; and how miserably poor will he then be who has neither grace, nor righteousness, nor the glory and riches of the celestial world? 'He,' according to God's word of truth, 'shall not see life, but the wrath of God abideth upon him *c*.'

4. If Christ by his death, destroyed the devil; what *support* and *comfort* may this afford a *tempted Christian?*—Though Satan be troublesome, yet he is a conquered enemy: he that triumphed over him on the cross, is able to triumph over him in the Christian, and 'bruise him under his feet *d*.' The apostle, who used, as well as recommended,

a 1 Cor. xv. 19. *b* Eph. ii. 12.
c John iii. 36. *d* Rom. xvi. 20.

the 'shield of faith *a*,' draws this believing conclusion, from Christ's being given for us, that we are 'more than conquerors through him that loved us:' and that 'neither angels, nor principalities, nor powers, shall be able to separate us from the love of God, which is in Christ Jesus our Lord *b*.'—Whatever weakness there is in us, there is strength enough in Christ; his 'grace is sufficient for us,' and his 'strength is made perfect in our weakness *c*.' Christ having expiated our guilt, and taken away the reigning power of the believer's sins, Satan's plea is defeated, because the foundation of his power is blown up. Could the poor tempted Christian but see it, how *stedfast in the faith* might he be, and how might he *resist the devil*, so as to cause him to fly away *d*? Christ knows what sore conflicts with Satan mean; and he has compassion and power enough to help, and relieve the tempted, distressed Christian. By faith then, in the views of Christ's victory and triumph, let the tempted apply to their merciful and powerful Saviour, to succour and deliver them.

5. If satisfaction to divine justice, everlasting righteousness, sanctification, Satan's destruction, access to God, and eternal life, flow from the death of Christ, then hence we may infer, that there is 'salvation in no other *e*:' the scripture is plain and positive, 'He that hath the Son, hath life; and he that hath not the Son, hath not life *f*. Christ affirmed the same thing when he said, 'I am the way, the truth, and the life; no man cometh to the Father, but by me *g*.' Let us then adhere to the scripture doctrine, and give no heed to those seducing spirits, who teach, that such as neither know Christ, nor believe in him, nor love him, may be saved (which is the case of the heathens, for such as know, love, and believe in Christ, are Christians, not hea-

a Eph. vi. 16. *b* Rom. viii. 32, 37, 38.
c 1 Cor. xii. 2. *d* 1 Pet. v. 9.—James iv. 7.
e Acts iv. 12. *f* 1 John v. 12. *g* John xiv. 6.

liens)': but the Holy Ghost saith, 'If the gospel be hid, it s hid to them that are lost *a*.' Do not they then make him a liar, who say that such may be saved, to whom the gospel is hid and Christ unknown? The entertainment of his impious sentiment, lies at the bottom of all the contempt which, at this day, is cast upon Christ by the Arians, nd upon divine revelation by the deists. Let us then hold ast the truth, and 'contend earnestly for the faith once delivered to the saints,' believing, according to the scriptures, hat eternal life is in Christ, and in him only.

6. If Christ freely suffered for us, how readily should we submit to any sufferings, whereby we may glorify him? The worst we can suffer for him, comes far short of what e endured for us: He was reproached, buffetted, and spit pon for us; and can we endure nothing, bear no reproach or him? Was his soul exceeding sorrowful on our account, nd shall we choose rather to make use of sinful evasions, han endure sorrow and trouble for Christ? 'Consider him who endured such contradiction of sinners against himself, est you be wearied and faint in your minds *b*.' How much better is it to suffer for Christ, than to suffer eternal punishment from him for ever, as all must, who do not deny themselves, take up their cross and follow him? The primitive Christians rejoiced, that they were counted worthy to suffer shame for his name; therefore let us rejoice, if we are called to suffer for Christ's sake; if we bear reproach for his name, let us reckon our honour as great as our happiness.

To conclude, let us consider the *excellence* of this knowledge of Christ, which changes the soul into the divine image: let us view the *glories* of the object known, Christ in his person and offices: let us inquire diligently into his sufferings, the causes, nature, and effects of them; and if we behold these things, in that clear and glorious light in which

a 2 Cor. iv. 3. *b* Heb. xii. 3.

the scripture has placed them, the Spirit of God, at the same time, glorifying Christ, by taking of his things, and shewing them unto us, then we shall count all things but loss, for the excellency of the knowledge of Jesus Christ; then we shall with pleasure study Christ, and him crucified, as represented in scripture: and we shall long for that happy state, where we shall behold Christ face to face, be like him, and see him as he is. In the meantime, may the Lord grant, that we may not be barren in the knowledge of Christ; and may these discourses be owned and blessed of God, to promote our growth in grace, and in the knowledge of our God and Saviour Jesus Christ, and then we shall never repent the pursuit of this knowledge of Christ, and him crucified.

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